A Commentarie VPON THE FIRST AND SECOND CHAPTERS OF SAINT Paul TO THE *COLOSSIANS.*

WHEREIN,

THE TEXT IS CLEERELY opened, Obſervations thence perſpicuouſly deducted, Vſes and Applications ſuccinctly and briefely inferred; ſundry holy and ſpirituall Meditations out of his more ample Diſcourſe extracted.

TOGETHER WITH DIVERS PLACES of Scripture briefely explained.

By Mr. Paul Bayne. B. D.

London,
Printed by *Richard Badger*, for Nicholas Bourne, and are to be ſold at his Shop at the Royall *Exchange*. 1634.

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TO THE RIGHT HONOVRABLE, RELIGIOVS AND VERTVOVS LADY, THE LADY MARY, Counteſſe Dowager of *Weſtmorland.*

HONOURED MADAM:



SAint PAUL's *glory and exceeding great cauſe of rejoycing, was this; that as a wiſe Maſter-builder hee had laid the foundation, whereupon the whole building of Chriſtianity is eſtabliſhed. Though not to lay the ground-work or Principles of Religion,*

yet to be fellow-workers with GOD *and His holy Apostles, is now the glory and rejoycing of the Ministers of the Word in these latertimes. Amongst the rest a sincere, faithfull, and judicious Divine in these Workes of his never yet before extant, is presented to your Honours view and approbation. His abilities were such as became a Successour of a worthy and religious Predecessour, in his ministeridll function in the Universitie of* Cambridge, *by him performed, unto* GOD's *glory, the good of others, and his owne comfort. The first he unfainedly desired and propounded as the utmost scope of all his endeavors, that* GOD might be glorified by him both in life and death: *the second as subordinate to the other, hee procured, not ayming at his owne advantage so much as their salvation that heard him,* not seeking theirs, but them. *The last was an effect of the two first, this must needs be a consequent where the others are preedent: for,* GOD forgets not our labour of love, *to Himselfe, or others. Sensible experience hereof had this holy man, who found much comfort by his Ministry in himselfe, and by the fruits of it in others. There be many that spend much time in studying,* are never weary in wel-doing, are instant in season, and out of season; *but with how small successe! for it is* in vaine to rise early, and sit up late, except

GOD

GOD *give a bleſſing*: Paul planteth, and Apollos watereth, but GOD giveth the encreaſe: *if* GOD *put not His hand to the worke, there will be but a Babel of confuſion: He knew it very well, who* prayed continually *for the divine aſſiſtance to make his miniſteriall worke effectuall. Hee prayed, and his prayer was heard: hee wreſtled with* GOD (*as* Iacob *did*) *and overcame Him. Hee fulfilled his deſires and granted his requeſts, and made him a ſpirituall Father of many children by him begotten unto* GOD. *Should I ſay more? I will adde this only: what in him was praiſe-worthy, let it be applauded; what was in him for Inſtruction and a godly life, let us imitate: Let us learne of a dead man to live. Dead doe I call him?* Though the body die by reaſon of ſinne, yet the ſpirit liveth unto GOD, through IESUS CHRIST *our* LORD. *Let us therefore learne of him to live ſpiritually, that with him we may live eternally. I have ſhewed in ſome ſort what hee was, and what it concerneth us to be. And this the rather, preſuming of your Honours favourable acceptance, not ſo much of him that Dedicates theſe following Expoſitions, as of him by whoſe incitement hee was encouraged thereto, his worthy friend, Your Ladyſhips humble ſervant; that for his*

ſake,

ſake, and the Authors, You would vouchſafe to caſt over this Booke the wing of Your protection. This is his deſire, who ſhall ever remaine

Devoted to your Honour

in all humilitie,

IUSTINIAN STUBBS.

TO THE READER.

THE Mother of *Nazianzene* (as himselfe relates it) was so beneficiall to the poor, that a sea of wealth was not sufficient for her. What was her industrious diligence in relieving of outward necessities, was this religious Pastors in supplying the wants of such as are spiritually poore, thinking no time to be well imployed, which was not a testimoniall of his pious life, *in word, in conversation, in charitie, in spirit, in faith, in purity*: or of his wholesome doctrine, *in reproving, correcting, instructing in righteousnesse*. Thus thundring in doctrine, and lightening in conversation, hee left no stone unmoved that might further the building of the new *Ierusalem*. For living in these last dayes, the very dregs of time, *when iniquitie aboundeth, and* GOD *is provoked every day*, so that sin cannot be more sinful, nor wickednesse more wicked; by his * exemplary deportment he fastned the naile, which was driven by judicious Instruction; in Precept and Practise A MAN OF GOD, *a Beacon on an hill, a burning and a shining*

1 *Tim.* 4, 13.

2 *Tim.* 3. 16.

* *Precepta docunt, exempla trahunt.* Sen.

ning Lampe. His method and matter were plaine and perſpicuous; yet ſo as (if occaſion ſerved) hee had *meate for ſtrong men, as well as milke for babes: he became all unto all, to gaine ſome.* Bleſſed Saint!---*quæ ſparſa per omnes, In te multa fluunt:*--- what couldſt thou more have done, than in leaving nothing undone, to receive at thy Maſters hands, an *Euge bone ſerve, Well done good and faithfull ſervant!* His well-doing and well-being is an invitation unto us to doe, and to be the like: which whoſoever deſires, let him ſeriouſly ſurvey theſe enſuing Expoſitions of Scripture, compoſed with *Laconicall* brevity, yet including in them the immenſe treaſures of divine Speculation. I ſuppoſe there is none will maligne them that underſtand them. If there be any others; as it was once ſaid unto *Philip* King of Macedon, paſsing unjuſt ſentence, betweene ſleeping and waking; I appeale, ô King, from thy ſelfe to thy ſelfe: So let them reade with judgement and deliberation; and then whatſoever fault was imputed to the Author, will become their owne. In a word, whoſoever thou art that carpeſt at theſe following Treatiſes, whatſoever in them thou deemeſt either frivolous or ſuperfluous,--*emendes illa, vel ede tua.*

I. S.

THE DOCTRINES OF THE FIRST CHAPTER OF THE EPISTLE OF Saint PAUL to the *Coloſſians.*

Verſe 2.

1 *EVery true member of the Church is a Saint.*
2 GOD *gathereth and ſupporteth His people in all places.*
3 *In diſtributing holy things, wee muſt put a difference betwixt men; betwixt ſound and counterfeit.*
4 *Chriſtians are knit together by the ſtraiteſt bond.*
5 *Wee are to wiſh our ſelves and others favour from* God, *and peace of Conſcience, as the chiefe bleſſings.*
6 *The fountaine of all true Peace, is the favour of* God *teſtified to us in* Chriſt.
7 *All good things are to be ſought from* God *the Father, and the* Sonne.

Verſe 3.

1 *DVtie bindeth us to pray for others, and to give thankes for others as for our ſelves.*

Verſe 4.

1 *SPirituall graces beſtowed upon any, muſt move us to thankfulneſſe, and to make requeſt for them.*
2 *Faith layeth hold onely upon* Chriſt Ieſus *for life everlaſting.*
3 *Our love muſt ſpecially be ſhewed to the Saints.*

Verſe 5.

1 *THe recompence which* God *hath in ſtore for us, ſhould quicken us to all duty.*
2 *Our riches of glory are kept for us in the heavens.*
3 *The hearing of the Goſpell bringeth us to be poſſeſſed of our hopes.*
4 *The promiſes of the Goſpell are infallible and certaine.*

Verſe 6.

1 *THe Goſpell doth viſit us, not looking after it.*
2 *The faithfulneſſe of* God *in His promiſes, and the piercing force of His heavenly truth.*
3 *The Word of* God *is effectuall, it never wanteth His fruit where it commeth.*
4 *It is good dealing with men, to come home to their own experience.*
5 *Before wee can have the fruit of the Word, wee muſt heare the Word.*

6 *Not all hearing, no nor all knowing, but the true, inner, powerfull, affectionate knowledge, is it which is fruitfull.*

Verse 7.

1 *ALbeit men are not graced with great titles, yet their worke is not in vaine in the* Lord.

2 *We must speake the best of all, but especially of Ministers; though not outwardly glorious.*

Verse 8.

1 *WE are to speake such things of man to man, as may tye them in love more neerely one to another.*

2 *The best intelligence and newes fittest for Ministers to speake and heare of, is, how it fareth with the soules of the faithfull.*

3 *We are to tell what good things* God *worketh in our people.*

4 *Our love must be hearty and unfeigned.*

Verse 9.

1 *MInisters must not onely teach and admonish, but pray for their people.*

2 *We must not delay going to* God, *when occasion is offered.*

3 *We must persevere in Prayer.*

4 *Our Prayers must be fervent.*

5 *We must wish those that are called, a blessed proceeding in grace.*

Verſe 10.

1 OVr pleaſing of God *muſt be in all things.*
2 *We muſt be fruitfull in good workes.*
3 *We muſt encreaſe in the knowledge of* God.

Verſe 11.

1 CHriſtians *have need of ſpirituall ſtrength to walk with* God *in their ſpirituall conditions.*
2 *We have not need of ſtrength only, but great ſtrength.*
3 *All our ſtrength commeth from the ſtrong* God.
4 *Long-ſuffering is an argument of great ſpirituall ſtrength.*
5 *We have need of patience and long-ſuffering.*

Verſe 12.

WE *muſt as well give thankes for the things given us, as begge for that we want.*
2 *By nature we are unfit for* God's *Kingdome.*
3 *That matter* God *calleth us unto* (viz) *an heavenly inheritance, muſt move us to bleſſe Him.*
4 *Onely Saints ſhall inherit the glorious inheritance.*
5 *Our inheritance in heaven for ſubſtance and nature, is light.*

Verſe 13.

1 NOne *living in the ſtate of darkneſſe can be inheritours of* God's *Kingdome.*
2 *Wee are all by nature under the power of the Divell, the prince of darkneſſe, and are in all kinde of darkneſſe.*
3 *It is ſpeciall matter of praiſe, that* God *hath put us under the government of* Chriſt.

Verſe 14.

Verse 14.

1 THe *singular love of* Christ *our King, that Hee hath bought us with His blood.*
2 *The greatest blessing we have by* Christ *our King, is, that He doth procure us pardon of our sinne.*
3 *Before we can have any blessing from* Christ, *we must be partakers of* Christ.

Verse 15.

1 IT *is matter of praise, that we have such an one to be our King and Saviour, who is* God *with the* Father.
2 *It is a wonderfull benefit to us, that we are made subjects to such a King as is the* Lord Iesus Christ.

Verse 16.

1 THese *creatures which we see, doe give testimony to the invisible* God *whom we see not.*
2 Christ *hath just title to the Lordship and inheritance of all the creatures.*
3 Christ *our King is the Creator of all things.*
4 God *hath His places and ministers attending about Him unseene and unknowne to us.*
5 *Our* Lord Iesus Christ *is the Creator of Angels.*
6 *As by Him, so to His honour all the creature was made.*

Verse 17.

1 OVr *King is ancienter than all creatures.*
2 *All things are preserved in their being, moving and order, by* Christ.

Verse 18.

Verse 18.

1 CHrist *hath not Lordship over the creatures onely, but also over the Church.*

2 *We have such a Head given us of* God, *who is* God *with the* Father.

3 Christ *hath a most neere, compassionate, and beneficiall superiority over His Church.*

4 *Onely the Church and people of* God *have* Christ *so neere, and so beneficiall to them.*

5 *All the Church is the body of* Christ.

6 *The dignity of the faithfull in having so neere conjunction with* Christ.

7 Christ's *Resurrection hath speciall priviledge above all others.*

Verse 19.

1 WHatsoever *the man-hood of* Christ *is advanced unto, it is the meere grace of* God, *not the merit of the creature.*

2 *It is an admirable glory to which our nature is exalted, that* God *should dwell personally in our nature, and take it to Himselfe, so as to be of the substance of His person.*

Verse 20.

1 THat *which gave occasion to the incarnation of the Son of* God, *was our enemy-like estrangement from* God.

2 God *followeth froward man.*

3 Christ *must first have the God-head dwell personally*

in

in Him, before Hee can take up the matter betwixt God *and us.*

4 *The deare Sonne of* God *is the worker of our reconciliation with* God.

5 *All our peace is grounded in the bloud-shed of* Christ Iesus.

6 *The Fathers of old were reconciled to* God *by the bloud of* Christ.

7 *The Fathers were in heaven before* Christs *Ascension.*

Verse 21.

1 WE *must not only teach in generall, but apply in particular the things of the Gospell.*

2 *We must not forget our miserable condition by nature.*

3 *A most miserable condition not to be a member of the visible Church.*

4 *We by nature are enemy-like affected to* God *and His people.*

5 *Our naughty actions discover our enemy-like affections.*

Verse 22.

1 AS *we must looke with one eye downe to our unworthinesse, so wee must cast the other up on* God's *mercies to us.*

2 *The grace of* God *is most free and large.*

3 *Every one who findes his sinne forgiven in* Christ, *shall one day be made glorious before Him.*

Verse 23.

Verse 23.

1 WHosoever is partaker of the benefit of reconciliation by Christ, *must perseuere founded and established in* Christ.
2 *Wee must bee well grounded, and lay a good foundation.*
3 *Hee loseth his hope that is removed from his profession.*
4 *The Gospell hath beene preached thorow the world.*
5 Paul *was a speciall instrument thereof.*

Verse 24.

1 IT *is no new thing for the Ministers of* Christ *to be afflicted for the Gospell.*
2 *The Church loseth nothing, but gaineth much by the sufferings of the godly.*
3 *The Church is the body of* Christ.

Verse 25.

1 THe *Ministers of* CHRIST *are the Ministers of the Church.*
2 *Their ministery is committed to them by the most wise and holy government, whereby* God *governeth the Church His house.*
3 *A Minister must have a care of every part of his charge:*

Verse 26.

1 *THe Gospell is a mysterie not to be attained by any wit or learning.*

2 *It is the priviledge onely of the Saints to know the mysteries of the Gospell.*

Verse 27.

1 *THe Gospell preached to the Gentiles is a mystery full of glory.*

2 CHRIST *is the subject of this glorious mysterie of the Gospell.*

3 CHRIST *is among us in the preaching of the Gospell.*

4 CHRIST *is Hee in whom we looke and wait for glorie.*

The end of the Doctrines.

A COMMENTARY VPON THE FIRST Chapter of Saint PAUL to the *Colossians.*

COLOS. Chap. I. VER. 1, 2.

VER. 1. *Paul an Apostle of Iesus Christ, by the will of God, and Timotheus our brother.*

VER. 2. *To them which are at Colosse, Saints, and faithfull brethren in Christ: grace bee unto you, and peace from God our Father, and the Lord Iesus Christ.*



IN these two Verses there is layd downe the Salutation: wherein you have, the { Persons saluting, / Persons saluted.

The Persons saluting, *Paul* and *Timotheus.* Touching the description of *Paul from his Office and calling*; I passe it by, having spoken of it in the first Verse of the Epistle to the *Ephesians.*

Verse 2. For the meaning [*Saints*] here are those who are already actually sanctified, called Saints, 1 *Cor.* 1.2. Washed in CHRISTS bloud. There are *Saints* by predestination, as there are Sheepe, not yet gathered and brought home to the fold of CHRIST; Joh. 10.16 *I have other Sheepe which are not of this fold*; but he writes to such, as had received the spirit of sanctification.

Colosse,] a City neere *Laodicea* and *Hierapolis* in *Phrygia*, a Citie of the *Gentiles*, inhabited with Idolaters.

And faithfull brethren,] not false brethren crept in, but faithfull, which must be understood by a Synechdoche, comprehending all faithfull, whether men or women.

Grace and peace;] *Grace* noteth GODS free favour which giveth all good things. 2. It signifieth the effects of his grace in us, *viz.* All good things spirituall and corporall, which may as fruits testifie the good will of GOD to us: his kindnesse and all the fruits of his kindnesse, especially grace pardoning sinne; and enabling us to doe good, as also grace exciting and moving us to worke, when now we are made able, that we may not receive the former grace in vaine.

Peace] is the effect of grace in us; for *Gods* grace forgiving sinne worketh in us peace of conscience, in regard of the accusation which would be in it. 2. The habits, or qualities of grace, *Peter* calleth them 2 Pet. 1.4 *The divine Nature*; this grace given us, we have quiet from the rage of corruption in us; which while it tyrannizeth in us, filleth all the powers of the soule with disturbance: this is called peace of sanctification,

tion, *the quiet fruit of righteousnesse.* 3. When God sheweth his favour in giving all outward things that are good; there is Peace eternall in regard of our outward condition: and if *Gods* grace in any of these wayes be hid, in stead of peace, we feele disturbance: *Thou hiddest thy face and I was troubled.* Heb. 12. 11

To come to the *Observations.*

Every true member of the Church is a Saint. Thou must not be ashamed to be counted a *Saint*: Every thing doth binde to it. *Obs.* 1.

1. Our *God* is holy, therefore wee must bee holy ones. *As he which hath called you is holy, so be ye holy in all manner of Conversation.* 1 Pet. 1. 15.

2. It is the end of our predestination: *He hath chosen us before the foundation of the world, that we should be holy, &c.* Eph. 1. 4.

3. Our calling bindeth us, 1 *Thes.* 4. 7. *God hath called us, not unto uncleanesse, but unto holinesse.* 1 Thes. 4. 7.

4. Our Redemption: *Christ gave himselfe for us, to redeeme us from all iniquity, and purifie us unto himselfe.* Tit. 2. 14.

5. The grace of *God* which we taste for the present, and the things we looke for hereafter, doe teach us this lesson. *The grace of God that bringeth salvation to all men, hath appeared, teaching us to deny all ungodlinesse and worldly lusts, and to live soberly, righteously, and godly in this present world, looking for that blessed hope, &c.* And, *having such promises, let us grow up to perfect holinesse.* Tit. 2. 11, 12. 2 Cor. 7. 1.

6. The finall judgement, and our owne glory which we looke for, do likewise perswade us to become holy: *Seeing all these things shall be dissolved, what manner of persons ought we to be in all holy conversation,* 2 Pet. 3. 11.

1 Joh. 3. 3. *verſation.* And *whoſoever hath the hope of eternall life, he purgeth himſelfe even as Chriſt is pure.* And all
1 Pet. 2. 9. beleevers are called a *Holy Nation.*

7. The right conſtitution of the Church, while the vigor of diſcipline flouriſheth, doth not allow that any ſhould abide in her but Saints; prophane perſons being to be ſeparated, as Dogs from partaMat. 7. 6. king in holy things; *Give not that which is holy to Dogs,* neither *caſt Pearles before Swine.*

Vſe 1. This diſcovers to us the vanity of the *Pope*; in reſtraining this *common to all* beleevers while they live, to ſome few in compariſon, whom it pleaſeth him to Canonize, after they are dead.

2. We ſee the lewdneſſe of many prophane *Eſaus*, who diſclaime, yea, ſcoffe at this name, uſing ſuch Proverbes, Theſe are the holy ones. Young Saints prove old Divels. Shall we have a Saint of you?

3. We muſt remember what kinde of men wee muſt be: even ſuch as muſt profeſſe and practiſe holineſſe, according to our calling.

Obſ. 2 At *Coloſſe.*] *God gathereth and ſupporteth his people in all places. Iob* in *VZ.* We ſay truly, Where *God* hath his Church, the Divell hath his Chappell; and wee may ſay as well, Where the Divell hath his *Throne*, there *God* oft hath his people; lie they where they will, nothing ſhall keepe them from *God*: *I will ſay to the North winde give, and to the South, keepe not back, bring my Sonnes from far, and my daughters from the utmoſt parts of the earth.*

Vſe. Deſpaire of none, be they never ſo vile and farre from *God*, if he have a purpoſe to call them, they ſhall come home in deſpight of all the malice and power of the Divell; for *God* is more able to ſave

us,

But why ſhould we pray for them that have grace alreadie? *Queſt.*

Becauſe the Divell is moſt bent againſt them; a candle new put out is ſoone blowen in: So hee hopeth to kindle in new Converts their old ſin, which GOD by His Spirit hath extinguiſhed. *Anſw.*

To rebuke our carnall mindes, whoſe lands, preferments in marriage, *&c.* theſe things ſometime the world will be thankfull for; but of faith, repentance, and the worke of grace, not a word with them. A foole taketh more pleaſure in colour of counters, and a painted dagger, than in gold and true treaſure: Such fooles are many found amongſt us who are affected with theſe earthly vanities, and are altogether careleſſe of the true treaſure. *Vſe 1.*

If we be riſen with CHRIST, let us ſhew it in affecting ſpirituall treaſures of grace and holineſſe, making theſe heavenly things the matter of our joy and thankſgiving. *This in Generall.* 2.

Particularly marke: 1. *What it is which faith layeth hold on, onely* CHRIST IESUS: *this is the only matter that Faith claſpeth for righteouſneſſe before God, and life everlaſting: So God loved the world, that he gave His only begotten Son, that whoſoever beleeveth in Him ſhould not periſh, but have life everlaſting.* He is lifted up as the brazen Serpent, that eying Him crucified, we might be healed. *Him hath* GOD *ſet forth for a reconciliation through faith in his bloud.* True it is, the ſame ſaving faith beleeveth all that is ſet downe of GOD in the Scripture, all particular promiſes for the paſſing of this life: for theſe diſtinct offices doe not make three diſtinct faiths in us: as the reaſonable, ſenſitive, and naturall functions, doe not *Obſ. 2.* Ioh. 3. 16. Rom. 3. 25.

make

make three ſoules in man, but one; whoſe effects are three-fold: Nevertheleſſe Faith though it lay hold of all truth as it is taught, yet ſo farre forth as it juſtifieth, it buildeth and leaneth it ſelfe on *Chriſt* onely; like as the Iſraelites, they with their eyes did ſee divers things, and looke on ſundry objects as occaſion ſerved; but ſo farre as they got themſelves healed of the ſtings of firy ſerpents, they looked with their eyes at nothing but the ſerpent lifted up.

Vſe 1. To rebuke the worldlings faith, which is grounded not on CHRIST crucified, but ſuch a mercy in GOD as is generally ſo good that it will ſave all. The Papiſts, their faith is grounded on their good workes with CHRIST, and on the treaſury of merits and ſatisfaction: but the Arke and *Dagon* wil not ſtand together, CHRIST and this ſtubble will not agree.

2 Wee may trie the truth of our faith this way, it
Eph. 3 17. layeth hold on CHRIST, *bringeth Him to dwell in*
Phil. 3. 3. 7. *the* heart, *rejoyceth in* Him, *counteth all things droſſe in compariſon of Him.*

Obſ. 2. *Toward whom our love eſpecially muſt be ſhewed, to*
Gal. 6. 10. *Saints. Doe good to all, eſpecially to the houſhold of Faith.*
Rom. 12. 13. *Diſtribute to the neceſſities of the Saints. My good reacheth to the Saints, all my delight is in them.* All in their
Pſal. 16. order are to have the fruits of our love, but thoſe moſt who are neareſt us, as in nature every one is next himſelfe: then next to ſuch as are of his bloud, in neereſt degree, or otherwiſe made one body with him, as the wife with the husband: Thus in grace, after GOD and our owne ſoules, the Saints are neereſt us, as who are by faith and love fellow-members knit to CHRIST, the Head of us all. Againe, a

wiſe

wiſe man will ſow his ſeed in the beſt ground, which will returne it with moſt increaſe: So a Chriſtian will ſow the fruits of his love chiefly on the Saints; for GOD taketh that which is done to them, as done to Himſelfe.

Againe, this love of the brethren, the Saints, is a token we *are tranſlated from death to life*: for as this is a token the world doth not know GOD, and ſo have not life everlaſting in them, becauſe they know not His children: So it is an evidence, when we acknowledge ſuch as are begotten of GOD, that *God* hath brought us to know him who is the begetter of them.

To ſtirre us up to our duties, our eyes ſhould be to them that are faithfull, our affections with them: Birds of a feather will fly together, good fellowes love one another. And ſhall not the fellowſhip of grace in thoſe that are members of one body, whereof CHRIST is the Head, knit the Saints together in the ſtrongeſt band of love? *Vſe 1.*

This rebuketh the weakneſſe of ſome: they are afraid to give any countenance to a Saint; though like *Nicodemus*, they have ſome good affection and liking to the godly, yet they dare not be ſeene to hold any neere communion and familiar converſe with ſuch, leſt they ſhould be thought Puritanes and favourers of men in diſgrace with the State: *Bleſſed is he* that is not offended at CHRIST in His poore members. *Vſe 2.*

This rebuketh the prophaneneſſe of otherſome, who, as the Philiſtims brought out *Sampſon* when they would be merry: So, out muſt ſome Saint come, and beare their flouts and deriſion, when they are more 3.

more pleasantly disposed; Ismaelitish mockers of *Isaak*. Yea, others, worse than the former, hate the Saints, wish there were not one in a towne of them; like *Cain*, who hated his brother to death, because his workes were better *than his*. It is an evidence of a godly heart to cleave more affectionately to those, who are more godly than other: And it savours of a carnall heart, in a great measure, when any one doth equally impart his favour: If any have points of service, and can apply themselves to their humour, though they have small acquaintance with GOD, they shall be countenanced; this maketh their religion linsey-woolsey: this confirmeth the hands of such in their carnall course, this maketh those that are good more remisse than they should be, should they finde from Christians better incouragement.

Psal. 16. 3. Psal. 101. 6. *Davids delight was in the Saints*: he did purge his family of such as were unprofitable and graceless, he set his heart on such as did set their hearts to please GOD in all things; not such as could get the length of his foot, were precious in his eyes. Can a loyall wife take pleasure in such men who are observant and officious about her, but devoid of all respect to her husband? Are your soules betrothed to GOD in CHRIST, and can you abide their service about you, who are careless in dutie toward your LORD, with whom you are by faith contracted? this shewes there is but a forme of godlinesse, or that it is much decayed, when wee can like of men, not as wee see them sincerely serve GOD, but as their behaviour is more or lesse pleasing and contentful to our selves.

VERSE

VERSE 5. *For the hope which is laid up for you in heaven, whereof ye heard before in the Word of truth, the Goſpell.*

For the hope.] Hope is put for the quality of hope, or the thing hoped for; we are to take it here in the latter ſenſe. Obſerve hence: *What is a ſpurre quickning us to all duty, the recompence which our* GOD *hath in ſtore for us.* Moſes choſe rather to ſuffer affliction with the people of GOD, then to enjoy the pleaſures of ſin for a ſeaſon; eſteeming the reproach of CHRIST greater riches then the treaſures of *Ægypt*: for he had reſpect unto the recompence of reward. *We faint not, knowing that our labour is not in vaine in the Lord.* If the Lord kept nothing in ſtore for us, we might thinke, as good play for nothing as worke for nothing: but no office of love, no not a Cup of cold water ſhall goe unrequited. How doth this provoke to obedience? but we muſt not hence thinke wee merit, and grow mercenary minded, ſerving for our Penny, not of love to our *Father*; for we looke not at theſe hopes, this recompence of reward, as at a thing wee are able to deſerve by our working, but as at a free gift of inheritance which GOD will give us out of his *Fatherly* mercy: to looke at it as deſerved wages maketh a mercenary ſervant; to eye it as a Patrimony given of grace, maketh a Child-like and free obedience. Though therefore we have not the thought of merit, yet we have this benefit by our heavenly inheritance, that it is a motive to us inviting to all duty. *Obſ.* 1. Heb. 11. 25, 26.

We ſee hence what maketh ſuch cold working and cold devotion amongſt men, even this, we ſee not *Vſe* 1.

the rich recompence which GOD will give, those things of *Grace*: did wee see that GOD will for earthly things give us heavenly, wee would part with them, and count that dearely sold, that were so given: did we see the harvest of *Glory*, how would we willingly abide the sweate all the day long? No, men thinke, though they will not say so, that it is in vaine to serve the *Almighty*, what profit is there?

Use 2. We see how we may provoke our selves to suffer and doe the Lords pleasure, looke at this gracious reward; It is not a dead work to serve *God*: we are al for what wil you give me, as *Peter*, said *Lord what shall we have that have left all to follow thee?* If thou beest all for what shalt thou have, see these hopes of eternall *Glory* which GOD will give thee. None payeth better wages, none like to thy GOD. I know worldly men thinke a bird in hand better then many in the wood; that they may have in hand, they onely care for like prophane *Esau*, esteeming a messe of pottage forthwith better then a Birthright; but the wise hearted will looke at the time to come, and esteeme a good thing, though in reversion, better then of a present trifle.

Obs. 2 *Layd up for you in heaven*] Obser. *Where our riches of glory are kept for us, in the heavens.* Not in the region of the ayre where birds fly, called the heaven sometimes, nor in the starry firmament, but in a place above all these aspectable heavens called the highest heavens, whither CHRIST *ascended*. Our substance, our best and most enduring wealth, is in heaven: Our *inheritance*, we hope for, is rest in the heavens for us and that fitly; for where should our house and land and treasure, our whole patrimony be,

Ephes. 4.
Hebr. 11.
1 Pet. 1, 4.

be, but where our Country is, where our *Father* dwelleth? now God is our *Father*, and he dwelleth in heaven which is our owne Country, who are here but Pilgrims for a ſeaſon. Againe what is this hope, but the glorious life we looke for? Now where ſhould the life of the branches of a Tree be kept but where the roote is? So where ſhould our glorious life be hidde, but where Christ the roote of us all is with him: yea this is moſt meet and behoofefull for us: If an *Engliſh* man ſhould ſojourne in *France* a while and had great treaſure to receive, would he not chooſe rather to have it payd him at the *Exchange* in his owne Country then to have it there, farre from his home, and ſtand to the hazard of tranſporting of it. So it fareth with us; it is ſafer that our wealth ſhould be paid us in heaven our own Country, then here where we are but ſtrangers wayfaring for a ſeaſon.

To make us ſee how ſafe our heavenly treaſure is: *Vſe* 1.
it is where the Divell cannot come, as you have it in the parable of *Dives* and *Lazarus*: if we have worldly wealth, we count it a great benefit to have ſure cuſtody for it, where the ruſt cannot eate it, nor thiefe digge through and ſteale it; now there is no feare of that being ſafe which is kept in heaven.

This muſt make us heauenly minded: rich 2
mens mindes are all on their *Coffers* and *Counting* houſes; where the treaſure is, there will the heart be alſo: So if we have wealth in heaven, let us Converſe in heaven; *Our converſation is in heaven.*

This is a comfort againſt all preſent neceſſities 3
which the *Saints* know: though an heire know much hardſhip, yet this doth ſtay him up; well thinkes he,

I shall come to my lands one day: Children will weare homely cloathes more contentedly, when they thinke they have better layd up in their Mothers Chests.

Obs. 3 *Whereof you have heard*] Obser. *What bringeth us to be possessed of those hopes, hearing of them by the Gospell*, that is by the glad tydings of them, which GOD doth send us by his messengers: our *Saviour Iesus Christ* hath brought *life* and *immortality* by the *Gospell*. For looke as we cannot know what is done in *France* till some come over thence and tell us the newes there: So, we cannot know what is done in heaven, till GOD send down the newes of it unto us; for the *Gospell* is nothing but newes from heaven, touching *righteousnesse* and *life eternall* through *faith* in *Christ Iesus*: And as when things are lost, we cannot come by them till we have word from the Crier or others that they are found: So our life which we have all quite lost by nature, we cannot get it againe, till GOD by his * Cryers *Preachers*, send us word of it.

2 Tim. 1. 10.

κήρυκας.

Vse 1. To stirre up our attention to this word which discovereth such wealth; if one can tell us of some rich purchase at a cheape rate, of some gainefull bargaine, how readily will we heare on that side? The *Gospell* telleth us of all blessednesse in this life and that to come through faith; the unsearchable riches of *Christ*, to which all the wealth in India is but drosse and dunge: all this is reveiled in the Gospell.

Eph. 3. 8.

2 It sheweth us how we should love the Gospell: if a man tell us tydings of a horse strayed, we thinke our selves beholding to him: But this telleth us newes of such heavenly things *as never eye saw, nor eare hath*

hath heard, nor never entred into the heart of man to conceive.

In the word of truth] Obſer. laſtly from this verſe, *How infallible and certaine, all the promiſes of the* Goſpell *are, they are a true word.* The Goſpell is called ſomtimes by generall names, as *Law, Teſtimony, Doctrine*, &c. Sometimes from the efficient, the Goſpell of GOD: Sometime from the property, a wholeſome word, a word of truth: The thinges we ſpeake of are not yea and nay, but *Amen*, conſtant and true: *This is a true ſaying and worthy of all acceptation.* For the Goſpell is His Word who cannot lie: whoſe Knowledge, Workes, and Words are all true. *Qu.* But why is this called the Word of truth, when all the Word of *God* is true, purer then ſilver ſeven times refined? *Anſw.* Becauſe this is the moſt principall part of *Gods Word*, and therefore the common property of the *Word* is given it by a kinde of excellency, as we call the plague, the ſickneſſe, not that a headache is not a ſickneſſe; but it hath by a kinde of excellency the common name of all other given it, becauſe it is the chiefe of other. 2. This *Goſpell* was publiſhed by *Ieſus Chriſt* Himſelfe immediately, in His owne Perſon, who is truth it ſelfe, *I am the truth.* 3. It is ſo called to prevent our unbeliefe, who do with this as with other good newes; we ſay it is too good to bee true, who by nature count it to be fooliſhneſſe: the *Holy Ghoſt* therefore to take us by the hand, doth ſtyle it a Word of truth. *Obſ.* 4. 2 Tim. 2.

This ſerveth to ſtrengthen our faith in the particular promiſes, that God aſſureth us they are truth it ſelfe: if an honeſt man as he is telling me any thing *Vſe* 1.

that is somwhat strange, shall interlace this asseveration, I assure you that it is very true, I speake no more then I know, we doe the better beleeve him in it; much more when GOD shall binde Himselfe by His Word and oath and seale to it.

2 It sheweth us the power of this Gospell, it shall prevaile against all *Popery* and *Heresies*; *Mighty in Truth*, we can doe nothing against it but for it.

3 It doth convince the unbeliefe of GODS Children and the prophane scorne of the wicked, who thinke that these things are but golden phancies to make fooles fond with.

VERSE 6. *Which is come unto you, as it is in all the World, and bringeth forth fruit, as it doth also in you; since the day yee heard of it, and knew the Grace of* GOD *in Truth.*

Obs. 1. HOw *the* Gospell *by* Gods *providence doth visite us, not looking after it,* it commeth to us we not minding it, all the things of the *Gospell* are not once in our thoughts by nature, every one of us have this Word sent to us, as the whole World had at the first publishing of it: How was this? they sate in darke-
Mat. 4. 16. nesse, as our *Saviour* saith: *The people which sate in darkenesse saw great light, and to them which sate in the region and shadow of death, light is sprung up*; we all
Eph. 4. 18. were estranged from the *life of God through ignorance, Committing sin with greedinesse.* God looking on this their misery, sent His Embassadours, His
Mat. 28. Apostles; *Go teach all Nations*, &c. *God* also did direct

direct them, and moove them in executing this His comm and, ſometime by fitneſſe of circumſtance, ſometime by brethrens information, ſometime by inſtinct of his ſpirit guiding them hither and thither, and hindering them (as Saint *Paul* from *Bithynia*,) from ſuch places as ſtood not with his pleaſure. We cannot make the Sunne riſe nor ſet, that giveth light to our bodies, *God* doth make it riſe, *&c.* So much more doth it belong to Him to raiſe up this light of the *Goſpell*, and carry it by His Miniſters (the *Vehicula* of it) whither He pleaſeth: and it is an argument hereof, that it is ſent by *God*, not ſought for of us, becauſe it commeth where it is gaine-ſaid. As *God* ſaith, *All the day long have I ſtretched forth my hands unto a diſobedient and gaine-ſaying people.* Rom. 10. 21.

To ſhew us how it is with our ſelves; for thus it came to us, when the moſt and the greateſt, did not ſend for it. *Vſe* 1.

We muſt acknowledge from hence the free grace of *God*, which doth viſite us and ſend us ſuch bleſſed tydings, who inquire not after them. 2.

We muſt rejoyce in it, and walke by the light of it: we are glad of the light of the Sun, yea of a candle; how much more ſhould we be glad that this glorious light of the Goſpell is come amongſt us. 3.

The faithfulneſſe of God *in his promiſes, and the piercing force of this heavenly Truth*; God hath promiſed long agoe to give *Chriſt*, a light to the *Gentiles*, and a witneſſe to the end of the World: accordingly we ſee it here made good; the world is viſited with the Word of truth. And as it letteth us ſee that *God* keepeth touch, ſo the force of this Word is com- *Obſ.* 2.

mended by this Circumſtance, that this Doctrine ſhould goe through the World in ſo ſhort a ſpace, yea and be fruitfull, this argueth a Divine power in it: that like as the Sunne getteth up like a Gyant, runneth from *Eaſt* to *Weſt* in a ſhort ſpace; So this Sun did ſcoure it apace through all the Coaſts of the earth. The light is a piercing Creature, even bodily light, much more this which is *Spirituall*.

This may be further opened by ſhowing how this is to bee meant, that it is come through the World. 2. What reaſons there were furthering it. For the firſt: We muſt not underſtand every hamlet, Town-ſhip, much leſſe every Creature in the world, but the moſt principall parts by a Synechdoche are put for the whole; as we ſay, all the world doe thus or thus, when the moſt parts of it do the thing; and thus it might bee prooved by the acts and ſtory how the *Goſpell* was preached in all the quarters of the earth, yea in the moſt remote Northerne parts. *Creſcens* in *France*, *Thomas* in *Germany*, as *Sophronius* writeth, *Simon Zelotes* in our *Country*, as *Nicephorus* ſaith, *Ioſeph* of *Arimathea*, as *Gildas*, yea *Paul* himſelfe, as *Theodoret* and *Sophronius* witneſſe.

The reaſons of it may bee taken partly from the great aboundance of light which is in the Goſpell above the old Scriptures, they being as a *Candle* in a darke place, which could not caſt its light farre, and therefore was bounded within one Nation: This being like the Sunne for cleereneſſe, ſpeading forth the beames of it more aboundantly, but in vaine the Sunne ſhineth to blind men: The principall cauſe therefore was in the abundance of the ſpirit powred forth upon the Reſurrection of *Chriſt*.

The

The inſtrumentall cauſes. 1. The fidelity of thoſe primitive *Paſtors*. 2. The lively Communion of the primitive *Chriſtians*, who did not hide their *Candle* under a Buſhell, but did ſhine as lights to others, and labour the Converſion one of another. See what *Paul* ſaith, 1 *Theſ.* 1. 8. of that people, *From you ſounded out the Word of the Lord, not onely in Macedonia and Achaia, but alſo in every place your faith toward* God *is ſpread abroad.*

The promiſes fulfilled are ſeales to us that the reſt ſhall be accompliſhed. *Vſe* 1.

We may amplifie our unworthineſſe, that which ſubdueth the World ſtandeth ſtill and getteth no ground with us; what with negligent *Paſtors*, *Chriſtians* careles of all heavenly comfort, chiefely that we have grieved the *ſpirit* ſo with our unfruitfulneſſe, that he doth not delight to joy in us. 2

That the Word of God *is Effectuall, it never wanteth His fruit where it commeth:* Wherever God doth ſend it, Hee hath ſome fruit to gather to Himſelfe, ſome whom He will make heires of Salvation. It was not the ordinance of God to ſend the *Apoſtles* onely to ring an empty ſound of the Goſpell, but to *gather fruite which might abide to everlaſting life.* Ioh. 15. 16 God giveth *Paſtors* and *Teachers* to gather the *Saints*, and to build His body. Though *God* doth ſend ſome as *Eſay* ſpeakes, for further hardning of a people, yet to ſome it is a ſweete ſavour to God; Some in whom His Word ſhall bee fruitfull to ſalvation, whom He chiefely regardeth by it. The Word is compared to Snow and ſhowers, which never fall in vaine. *As the raine commeth downe and the ſnow from heaven, and returneth not thither, but watereth the earth,* Eph. 4. 8. Eſay 55. 10, 11. *Obſ.* 3.

and

and maketh it bring forth and bud, that it may give seed to the sower and bread to the Eater: So shall my Word be that goeth forth of my mouth, it shall not returne to Me voyd, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Que. Now if it be asked what was this fruit?

Answ. It was the reclaiming men from Idolatry, ignorance, all sensuall lusts of ignorance, and bringing them to the living God, to saving knowledge, to the endeavour of true Holinesse. This Word is the Lords net to catch soules, the immortall seede that begetteth us to God, the arme of God to Salvation.

Vse 1. To comfort those that have the dispensation of the Word, it cannot be in vaine.

To make us all enter into our selves and see what the Word workes in us; for if not to life, it will bee effectuall to death: *For we are to God a sweete savour of Christ in them that are saved and in them that perish: For to the one we are the savour of death unto death, and to the other the savour of life unto life.* Examine what power the Word hath had upon you for the killing the unfruitfull works of darkenesse, and the bringing forth the fruites of the spirit in you.

2 Cor. 2. 15. 16.

As it doth also in you] Marke how he doth apply and confirme the generall from their particular case.

Obs. 4 Obser. hence, *That it is good dealing with men to come home to their owne experience.* Saint *Paul* frequently doth appeale to the knowledge, judgement and experience of those hee dealeth with, *know you not? judge you,* &c. Men doe fruitfully apprehend and easily condescend to things thus convinced: Thus to instance in these points, Gods preventing us with

His

His Word, the power of GOD's Word; what Chriſtian in his owne experience may not ſubſcribe to the truth of them. This cloſing with our auditours is a thing too much neglected.

Since the day ye heard of it] Obſerve hence, *That before we can have the fruit of the Word, we muſt heare the Word.* A diligent care is no ſmall bleſſing; no man can feele the ſtrength of meat without taking downe; none ſhall finde the fruit of the Word without hearing it: Harveſt without ſeed ſowen ſhall aſſoone bee ſeene, as true grace without the Word heard. This therefore, *Prov.* 2. 3. is made a condition, without which wee cannot come to wiſdome, *viz.* to hearken with our eares unto her. True it is, that many that lend the eare of the body are not fruitfull, becauſe, though this be ſomething, yet it is not all: but though giving the eare is not enough to make us fruitfull; yet denying it, it ſhall alwayes be able to hold us under unfruitfulneſſe. *Obſ.* 5.

This convinceth ſuch as through pride thinke they can doe well enough without hearing, they can reade; what can the Preacher ſay that wee know not? *Vſe* 1.

To ſtirre us up to heare. As a plant, if the roote ſhould not ſucke in moiſture, could not be fruitfull: So if the ſoule doe not by the eare (for this is the paſſage) ſucke in that heavenly dew, it will never be fruitfull. 2

Laſtly, *That not all hearing, no nor all knowing, but the true, that is, the inner, powerfull, affectionate knowledge, is it which is fruitfull in us:* The greateſt Clerks are not alwayes men of greateſt conſcience; knowledge and conſcience are often divorced: the Divell *Obſerv.*

knoweth

knoweth more than we all: There is a double knowledge; the one literal, when one conceiveth of things, but hath no feeling of them in himselfe, nor is not affected with them: now this knowledge doth not alter a man. There is another knowledge which is spirituall, lively, affecting the soule, this breedeth the fruits of true obedience, true desire of encrease, &c. To reade of the nature of Honey in a booke, leadeth a man into some conceit of it, but nothing affecteth him; but to taste an honey-combe, this maketh him know more feelingly, and desire to taste further: So it is in knowledge. *Sapientia* is *sapida scientia*, true knowledge is savoury knowledge, that relisheth in the soule.

Vse 1. It letteth us see our misery for the present, who have not the fruit of sanctification; for this is an infallible evidence, that wee never knew in truth the things of the Gospell; those that knew in truth were fruitfull: Thou therefore who hast not these spirituall fruits, it is a sure signe that thou didst never know any thing truly; nay, it is fearfull for the time to come: for it is a shrewd token, GOD will never give thee true knowledge; *If our Gospell be hid, it is hid to those that perish.* If a Physitian commeth to a man sicke, and with all his art can doe him no good, it is a token the patient is desperate, even a dead man: So when the spirituall Physitian hath beene long with thee, and thou mend not, it is fearefull. I know men thinke, they know as well as the best, and can say as farre in a matter as another: But if thy knowledge move thee not to obedience, it shall helpe thee to so many more stroakes, and prove thee a worse foole than the idiot that knoweth nothing.

2 Cor. 4. 3

VERSE

VERSE 7. *As yee alſo learned of Epaphras, our deare fellow ſervant, who is for you a faithfull Minister of* CHRIST.

MArke, hee bringeth in *Epaphras*, as through whom they had beene fruitfull; which teacheth us: *That ſuch as are not graced with great titles, their worke is not in vaine in the* LORD. *Epaphras* was neither Apoſtle, nor Evangeliſt, nor yet the chiefe teacher of them: the *Lord* doth often chooſe ſuch as are for outward circumſtance fooliſh and weake ones; that whatſoever is wrought, may be apparantly perceived not to be theirs, but the worke of GOD in them. Hee knowes wee will eaſily dwell more in the man that ſpeaketh, than on Him who ſendeth, and the matter ſpoken; like as many gaze more on the casket when it is curious, than on the jewels within it: and men looke at Cuppes rarely wrought, admiring and commending them, ſo that they delay to drinke the liquor in them. *Obſ.* 1.

We muſt not be offended at want of carnall circumſtances in thoſe who teach us; *the fooliſhneſſe of* GOD *is wiſer than men.* *Vſe* 1.

We muſt not be diſmayed, who are conſcious to our ſelves of ſuch wants: not an armie, nor an hoſt, it is the Spirit of our GOD which muſt worke every thing. 2

From the fact of the Apoſtle commending *Epaphras*: *That we muſt ſpeake the beſt of all, but eſpecially of Miniſters, though not outwardly glorious*: Nay, the leſſe glorious they are, we muſt put the more upon them; that their miniſtry through ſuch good teſtimony *Obſ.* 2.

mony might be more effectuall. As in the naturall body, the face hath no cover, the lesse honest parts have: So in the mysticall body. This is required in the ninth Commandement, to give good testimony and put honour one on another.

2 We must the rather commend others, because ordinarily they may neither praise, for that were pride; nor yet dispraise themselves, for that were folly.

3 It doth strengthen their hands in the worke of the ministery, and maketh them better regarded with their people. CHRIST Himselfe refused not *Iohn*'s testimony in this regard; and *Paul*, lest he should run in vaine, did come to *Peter*, that he might have testimoniall from him.

Now we must give them testimony.

1 So farre as we know, else wee should not say true.

2 Not to their face.

3 To some good end, as to glorifie GOD in winning authority to those we commend.

Vse 1. To teach us our duties, to credit and countenance all we can one another, especially faithfull Ministers. The Divell is very diligent to ply their disgrace: Especially we must not so dishonour our owne Ministers, who are Fathers to us in the *Lord*, as to thinke and speake basely of them.

2 The Apostle his fact convinceth such as will detract, speake by halfes, with buts and ifs: a good man but &c. yea, if they see a man downe the wind, will betray him with silence, dare not speake what truly they may on his behalfe.

VERSE

VERSE 8. *Who declared unto us your love in the Spirit.*

THe doctrine of this *Verſe* is to be gathered on a double ground:

1 As it is the relation of the Apoſtle to the *Coloſſians.*

2 As it ſheweth the fact of *Epaphras* by the *Coloſſians.*

Now that the Apoſtle writeth to the *Coloſſians* ſuch a good part of *Epaphras*, as might further encreaſe their affection to him; it doth teach us: *That we are to ſpeake ſuch things of man to man, as may tye them more neerely in love one to another.* We muſt not like envious men, ſow tares of diſcord, and whiſper ſuch things as may ſet them further and further out, like as whiſperers and back-biters who will ſpeake this and this, if you will keepe their counſell, which tendeth onely to make debate. But let us wiſely report ſuch things which may heale and conglutinate the bond of love, ſomewhat looſed. *Bleſſed are the Peace makers.*

For *Epaphras* his fact: 1. We muſt conſider him as communing with the Apoſtle. 2. As affected toward the *Coloſſians*, of whom he ſpeaketh. Marke from the matter which the holy apoſtle, and he, a faithfull Miniſter, entreat of; *What intelligence and newes are the fitteſt for Miniſters to ſpeake and heare of,* viz. *How it fares with the ſoules of the faithfull, what grace of* GOD *is in them:* How they walke this way: looke into *Paul's* communication, and the Brethrens that came from the Churches, with him, all is about *Obſerv.*

this

this point. We see how in Princes, as in our Kings, you have Embassadours from all States sometime, *France, Venice, Low-countries*, &c. and there are politike relations of strength, wealth, civill deliberations and occurrances in Kingdomes: So *Paul*, a great overseer in the Church, had his intelligence, as his care was over them all, so from them all, but the matter altogether spirituall: what oppositions against the Gospell, what successe, how the Churches walked, *&c.* Happie overseers that lye in the wind onely for this newes.

Obs.2. As *Epaphras* doth make good report of grace in his people, *viz.* their love; his example is our instruction, *That we are to tell what good things* GOD *worketh in our people.* It is GOD's glory, when His gifts are confessed, it is their encouragement. It is a fruit of our love, and evidence to them, that we give them good allowance. Parents delight to speake of their childrens good qualities: So Ghostly Fathers.

Lastly, marke how he beareth the witnesse *of love in the Spirit*, that is, spirituall, inner, hearty love; whose example teacheth us, *That our love must bee heartie and unfained.* Saint *Paul*, *Rom.*12.13. requireth that *love be without dissimulation.* So Saint *Peter*, *Love with a pure heart.* Saint *John*, *Love not in word and shew, but in deed and truth.* And such love was in *Paul* and other Saints: they had desires one to another, *even from the heart-roots.* The effects are more common, but the affection of love is exceeding rare. We must chiefly labour for this: GOD is a Spirit, and he loveth the spirit in our workes. Againe, the affection of love is proper to the Saints; the worke others may doe likewise.

Obs.3.

To

To lay our ſelves to them, and bewaile our key-cold counterfeit times, our age wherein luſt and ſelfe-love have devoured Love. *Vſe* 1.

For exhortation; the LORD thaw our frozen ſoules, kindling and keeping in them this holy fire, which may make us affectionate to Him, and one to another, *He who is love it ſelfe*, effect it. What is our love, but formality and externall complement? doing one good turne for another, bidding to meat ſuch as reinvite us. Loving not ſo much our friends, as our ſelves in them; a copie of the countenance without hearty affection. But what is this but a gilded pot-ſheard (as *Salomon* ſaith) a golden gliſter without, there being nothing within of any worth? 2

VERSE 9. *For this cauſe wee alſo ſince the day wee heard it, doe not ceaſe to pray for you, and to deſire that yee might be filled with the knowledge of His will, in all wiſdome and ſpirituall underſtanding.*

I Told you in the third *Verſe*, how the Apoſtle propoundeth his fact of Thankſgiving and Prayer, digreſſing hitherto as matter did occaſion. Now hee returneth to expound and open to them the forme and ſumme of them; the order inverted, firſt of his Prayer, which was laſt mentioned in the third *Verſe*, then of his Thankſgiving. His Prayer to the twelfth *Verſe*. His Thankſgiving with the occaſionall opening of a head of doctrine, to the eighth *Verſe* of the ſecond *Chapter*. In the Prayer theſe points lye in order.

1 The occaſion, *For this cauſe*.

2 The Persons, the Apostle with other, *Wee.*
3 The time, *From the first heare say of it.*
The manner in two points:
1 Vncessantly, *not ceasing.*
2 Fervently, which is infolded in this double word, *We pray, we desire.*

Lastly, here is the matter of his Prayer, which respecteth them either as they were to doe GOD's will, or to endure his pleasure.

For the first, The grounds of obedience.
The obedience it selfe.
The fruit of it.

For the first, The grounds of obedience, are: 1. The gift of knowledge, that *they might know the will of* GOD *fully.* 2. Gifts or graces practicall, *with wisdome and spirituall understanding.* The obedience it selfe followeth, first set downe in generall, *That they might walke worthy the* LORD: Secondly, opened by two particulars, pleasing Him, *fruitfully*; the fruit of this obedience, is a growing up into more familiar acquaintance with, or knowledge of GOD. Now as they were to endure many things, he wisheth them a convenient grace in this regard:

1 Setting downe the grace it selfe, *That they might be strengthened with all might.*
2 The fountaine, GOD's *glorious power.*
3 The End, which is double: as trials sometime are strong and long; so against the one wee must have *Patience*, against the other *long sufferance*, accompanied *with joyfulnesse.*

Thus is the Prayer.

The thing that needeth explication most, is in those words,

words, *with wiſdome and ſpirituall underſtanding*. This Greeke word σοφία, as *cockmah* in the Hebrew, to which it anſwereth, hath a double acception: Sometime it noteth out the knowledge of hidden heavenly things, thus it is expounded, *Prov.* 30.3. one end of the verſe doth interpret the other, *wiſdome* in the beginning is conſtrued by the *knowledge* of holy things in the end. So in 1 *Cor.* 2.6. *We ſpeake wiſdome amongſt the perfect*, that is, points of hidden knowledge, the great myſtery of CHRIST; and thus onely prophane Authors take it, as *Ariſtotle, Tully*.

2 This word *Wiſdome*, is put for that practicall vertue, which doth deliberate about, and move us to doe things behoofefull, commandeth and ordereth actions: And the *Septuagint* uſe this word σοφία, for the ſame which the Philoſophers ſignifie onely by φρόνησις. Now in this place it is thus to be taken: for it cannot be put for the theory of GOD's will, becauſe it is annexed as a different thing from that which wee expreſſely asked in the words before. Againe, in the third *Chapter*, *Wiſdome* ſeemeth to be that which maketh a man teach and admoniſh himſelfe, and ſo bring into act that which hee knoweth out of the Word. Now if you ask what it differeth from underſtanding; and how ſpirituall underſtanding differeth from knowledge? To the firſt, *Wiſdome* maketh us put the thing in execution: Spirituall underſtanding doth perceive and judge aright of that which *Wiſdome* conſulteth on, and executeth: And this differeth from knowledge, becauſe this as *Wiſdome* is about matter of fact gotten by experience, wheras Knowledge conceiveth onely things in themſelves, not conſidering of them as they are here, and now performed. Col. 3. 16.

Now for the doctrines from the ninth *Verse*:

First in generall, the Apostles example doth teach;

Observ. *Thus Ministers must not onely teach and admonish, but*
2 Sam. 12. 23. *pray for their people.* GOD *forbid that I should cease to pray for you. Moses, Aaron,* and *Samuel* were thus stiled, *such as called on His Name*: the Priest was as well to offer up incense, and blesse in the Name of the *Lord*, as to slay the sacrifice. Againe, all our watering and planting is nothing without GOD's increase; which how can we looke for, if we will not aske it? Spare to speake, and spare to speed. *Moses* Prayer did more against the *Amalekites*, than all *Israels* weapons.

Vse. Such therefore as bow not their knees to GOD in secret for their people, neglect their dutie; yet some are so unacquainted with this exercise, that out of their books they cannot say two lines; it may be said of them, *The Priest hath forgot his Prayers.*

We must be admonished of our dury: The occasion was handled above. And thus much from this that the Apostle saith; *We Pray.*

Observ. From the *time*, marke, *wee must not delay going to* GOD *when occasion is offered*; that precept *every where pray*: ἐν παντὶ καιρῷ, is thus fitly construed, *Pray in every opportunitie*; let it not slip thee: It is good taking the season in every thing, striking while the iron is hot, for time and tide stay not: from that day he heard, he did take the occasion of devout remembring them to *God*. Delay is here alwayes dangerous. For at the first comming of occasions, we are affected with them; but if we work not with this motion, like as fire not blowed nor fed with fewell, it goeth out. Againe, wisdome
Eph. 5. 15, 16. biddeth *us redeeme the opportunitie.*

Vse. Here therefore men are to be taxed, who put off

and

and quench the spirit, whose *modò & modò non habet modum*, who are ever in purpose, never in performance, who cry *yet a little sleepe, a little folding the hands*, sleep over their spirituall harvest.

We must from his example be exhorted, *for as hee followed* CHRIST, *so farre forth wee must follow him.*

Marke thirdly, that he *prayeth unceassantly*; which teacheth us, *how we must persevere in Prayer*: not like them who a day or two will begin this duty, and then lay it by all the quarter: the Apostle biddeth every one of us *persevere in prayer for the Saints*; not that we must keepe houres stinted, as if those houres passe us, we must not pray that day, or like the *Euchites* never cease pattering; but we must daily, at fittest seasons take up this duty. This not ceasing, speedeth with GOD, giveth Him no rest, out-wrastleth Him: this CHRIST by a double Parable calleth us to; one of *the widdow*: the *other of the friend in the night-time importuning his friend.* For GOD doth often delay, to see if we will follow Him, and not give Him over. *Obser.* Eph. 6. 18. Luke 18. 3, 4. Luke 11. 5.

Those then who are set downe with fainting hands, letting fall their prayers, must be stirred up to hold out unceassantly by this example. Delayes should not hinder us from hoping well. That seed that lyeth longest in the earth, riseth higher than any other: So that prayer groweth to the most glorious issue, which GOD seemeth long to bury in forgetfulnesse. *Vse.*

From this that hee doth not pray howsoever, but with an hearty desire: Marke here, *That our prayers must bee fervent*: Hee doth not continue a forme of words without affection; for it is not *vox*, but *votum*, that soundeth in GOD's eare; *The prayer of the righ-* *Obs. 4.* Iam. 5. 16.

teous availeth much, if it be fervent. Our SAVIOUR doth teach, that these onely speed, these fervent prayers, by that trebled phrase, *Aske, Seeke, Knocke*, all importing the same matter, heartie calling on GOD. If one aske us a thing, but being indifferent, doth rather to prove us, than that hee careth; when we discerne it, we hold our owne. So GOD *&c.*

Vse 1. To rebuke luke-warme devotion; nay, our frozen prayers, when the heart hath no desire in it after that the mouth speaketh.

2. To stirre us up in this dutie: Now the mother of desire, is spirituall Poverty, from sight of our wants, weaknesses, perills, *&c.*

From the Matter in generall, he wisheth their proceeding in grace, obedience, and patience. Observe

Observ. hence, *What things wee are to wish those that are called, even these here named:* The Apostle knew how *many begunne in the spirit, but ended in the flesh*; hee knew that if they did not gather, they would scatter. He well perceived how busie Satan would bee to steale this grace out of their hearts. For as theeves watch them that have treasure and great charge about them, letting penniles travellers alone: So doth Satan, he is busie to rob those whom GOD hath trusted with His graces.

VERSE

VERSE 10. *That ye might walke worthy of the Lord, and please Him in all things, being fruitfull in all good workes, and increasing in the knowledge of* GOD.

NOw followeth the obedience it selfe, set out by the practice of it that he prayeth for. 1. Ingenerall. 2. More particular. In generall, it is *to walke worthy of the Lord*; what this is may be understood by comparing it with like places. *Ephes.* 4. 1. *Worthy of the vocation whereunto yee are called. Phil.* 1. 27. *As it becommeth the Gospell.* 1 *Thes.* 2. 12. *Worthy of God, who hath called you to His Kingdome and glory.* To walke worthy of the Lord then, is to live and behave our selves as becommeth those to whom *God* hath vouchsafed so great mercy, that passing by thousands and ten thousands, for deserts all as good, and in outward respects many of them better than they, Hee hath of His meere grace and free love in CHRIST, chosen and called them out of the World, to be partakers of Eternall life and glory with Him; and for this cause hath caused His *Gospell* to be preached unto them, and by His spirit hath made it effectuall in them: we must therefore seriously consider (1) the dignity of our calling, (2) the excellency of the *Gospell* whereby we are called, (3) the kingdome of Glory whereto wee are called. (4) and our most Holy and glorious Lord *God*, by whom we are called, and accordingly with due regard of all these things, carry our selves in this present world: let others then live as they list, walke in sinne, and wallow in filthinesse, such a course may sort with their condition; but for us, we are by the grace of *God* of another dignity, of an higher and

more holy calling, and such as waite for a Kingdome prepared for us, even an Eternall Kingdome in the heavens. This walking worthy of the *Lord*, he expresseth by the end that it respecteth and aimeth at, namely *a pleasing of Him in all things*, or a full and entire pleasing of Him. If then we will walke worthy of the *Lord*, we must study to please Him, and to give Him contentment in all things, not accounting of pleasing any man, yea or al men, with displeasing him: 1 *Cor.* 4. 3. And good cause, for life and death depend on Him, He hath power to save and destroy; yea He hath done such great things for our soules already, and assured us of so great glory hereafter, that we are the most unthankefull and impious Creatures that ever breathed (our selves being judges) if wee study not to please Him in all things. Wherefore let others addict and give themselves over, dedicate devote and consecrate themselves to serve and please, to bow and becke, to kneele and crowch, and in all points to observe this or that great man on whom they depend, by whom they live, from whom they expect their advancement and rising in the world; let us study and strive how we may please the Lord our God. He is to us in stead of all, yea all in all.

Obs. Here Observe, *That this pleasing of* GOD *must bee in all things, or it must bee whole and universall*, for hee that seeketh not to please Him in all things, seeketh not to please Him in any thing; and hee that laboureth not to give Him an universall contentment, laboureth not to give Him any at all, according to that of Saint *Iames*, *Whosoever shall Keepe the whole Law and yet offend in one point, is guilty of all*; for the same God hath commanded all; as well that Hee

Iam. 2.10.

leaveth

leaveth undone, as that Hee doeth; and therefore if out of conſcience toward *God*, hee hath care of doing any, he would have conſcience of doing all.

Which ſerveth notably to convince thoſe who reforming and conforming themſelves to the will of *God*, as they would have it thought in many things, yet retaine ſome ſpeciall beloved ſinnes, whereby they plainely ſhew that their reformation in other things is but counterfeit, as being for ſome by-reſpects of their profit or eſtimation, or ſuch like. *Vſe.*

Having thus ſet forth this pleaſing of *God* in generall, he expreſſeth it after in two particulars.

Bringing forth fruite,
Increaſing in the knowledge of God.

For the bringing forth of fruite, being an expreſſing of our duty to pleaſe *God*, ſpecially in an outward manner before *God* and Men, may bee called not unfitly one particular of pleaſing *God*. Obſerve Hence, *Obſ.*
We muſt be fruitfull in good workes, as Trees and plants are fruitfull in their kindes (for from thence is this ſpeech taken) for being planted by *Gods* owne hand, in His own Orchard or *Garden*, yea in His owne houſe, being alſo kept and dreſſed by Him, as our *Husbandman*, being watched over night and day, and *watered every moment*; finally being branches of CHRIST the true vine, from whom by the vertue of His ſpirit, we receive ſappe and juice, good reaſon wee ſhould be fruitfull; and if not, we ſhall bee ſurely *cut downe and caſt into the fire*. For who among us would endure an unfruitfull Tree in his *Garden*? who would not ſay with indignation, *Cut it downe why cumbreth it the ground?* If that were rooted up, I might have another planted in the place of it, that might bring me forth.

Pſa 92.14
Ioh.15.3.
Eſa.27.3.
Ioh.15.3.
Mat.3.10.
Ioh.15.6.
Luk.13.7.

forth good fruite. When the wicked see us grow liveleſſe, powerleſſe, ſappleſſe, they ſay, what matter is in them and in their profeſſion? It is a ſhame, that they ſhould ſay, I had rather live with any, deale with any, have a promiſe from any than from a Profeſſor.

Reaſon. Their condition is incurable: when the *Carpenter* hath cut and hewen, and ſees it will not fit his turne, ther's no remedy but it muſt be caſt into the fire. *My* Gen. 6. 3. *ſpirit ſhall not alwayes ſtrive with man.* *Eſay* 5. God calls a counſell; *What ſhall I doe with my Vineyard?* A hedge *Lord* will do it good; ſend them proſperity and ſecurity, that they have had; A winepreſſe *Lord* will doe them good, that they have had; afflictions will not worke upon them. When no plaiſter will cure the Legge, it muſt bee cut off; when the *Goſpell* will doe thee no good, nothing can do thee good.

Vſe See the ground and cauſe of all our evils; we impute them to the malice, power or improvidence of men; No, no, thy barren heart is the cauſe of all. 1 *Cor.* 11. *For this cauſe many are weake, and many ſicke and many ſleepe*; as if hee ſhould ſay, you blame the ayre, you ſay ſuch a diſtemper was the cauſe: no, no, it was your unprofitable comming to the *Sacrament*, that hath brought this plague upon you. Our unprofitableneſſe is the cauſe why the *Lord* is ſtill hacking at the Tree of *England*. How many great Families are periſhed, and yet by no ill husbandry or great improvidence; no, no, they were too good to favour the *Goſpell*, to pray in their Families. The cauſe of our ruine is not three yeares, but ſixtie yeares unfruitfulneſſe: nay is it not better to bee any thing, than fruitfull? doe not many beginne to ſay, what

neede so much fruite? I wonder how you can beare with such a fellow? how can you stand to his bent? preach and pray, repeate in Families, conferre and meditate, &c. What adoe is here? what, so much fruite will breake the boughes. Alas, is this to answer the cost that *God* hath bestowed on us? The better the Land is compassed, the more tedious; yea the more odious it is to the Husband-man, if it answer not his expectation with a fruitfull encrease. Oh my brethren, lay this neere to your hearts; would you bee content to part with the *Gospell*, with your Lands, with your Children? If you would not, then bring forth the fruites of the *Gospell*. Your grounds cry out unto you, master be fruitfull, or wee shall be laid desolate; your Wives and Children cry, be fruitfull, or we shall perish.

Consider the unnaturalnes of this sin; must none kil your Children but your selves? none give your wives to bee ravished but your selves? but Lord pardon us then you wil cry; no, go to your lazy proud hearts for comfort; you have despised the bowels of *Christ*, and are you not justly left to men that have no bowels? But is there no hope? reade *Psal.* 81, 13, 14, 16. The *Lords* compassions have rolled within him many a time, and he cryes, how shall I give thee up, Oh *England*, as the *Palatinate*, how shall I make thee as *Bohemia*? as *God* did bespeake *Ephraim*, *Hos.* 11. v. 8.

But how shall we doe to become fruitfull? *Que.*

Keep thy soule abiding in CHRIST. A Tree out of the earth growes not, a painted Tree never growes: give the *Lord Iesus* earth enough in thy heart. *Ans.* 1.

Keep the little succours about the Tree fresh, keep love, joy, and hope alive; there is about every seede a 2

skinne,

skinne, if that be off, it dyes, that ſuckes moiſter from the earth, which is the cauſe of growth.

3 Keepe cloſe to the rivers of water; reading are waters, hearing and praying are waters, the ſpirit is waters, holy conference is waters.

Take heede of wilde beaſts, and cold Northerne blaſts: the commiſſion of ſinnes will bee as the letting in of wilde beaſts into the Vinyard; theſe blaſts are cold company, *ſave your ſelves from this untoward generation*; the *Apoſtle* ſpeakes to them as to men a drawing, to whom a rope is caſt. The Gardiner deſires to plant the *Apricocke* tree againſt the backe of a Chimney, where the heate of the Sunne may come moſt directly on it, and where (beſides the benefit of reflexion) it may have warmth from the Chimnie.

Act. 2.40

obſ. The other particular is, that *We muſt increaſe in the knowledge of* God. Of that which the Scriptures teach concerning the eſſence, property, workes and Ordinances of *God*: this is alſo commanded 2 *Pet.* 1.5. Ioyne moreover *to your faith vertue, and to your vertue knowledge*: faith and vertue could not bee without knowledge. It is cleare then that hee meaneth an increaſe of knowledge: So 2 *Pet.* 3.18. *Grow in grace and in the knowledge of our Saviour Ieſus Chriſt.* This is very worthy to bee noted here, that having prayed before, that they might bee filled with the *knowledge* of His will; he now addeth *increaſing in the knowledge of God*, and addeth it as a practice of former knowledge. We ſhould never ceaſe to grow in *knowledge*, the rather becauſe when wee know all we can attaine, we *know but in part.* 1 *Cor.* 13. And our knowledge is but like the knowledge of Children in compariſon

of

of the perfect *knowledge* wee ſhall have in the world to come.

This checketh all that are negligent herein, eſpecially ſuch as make an oppoſition betwixt knowledge and practice, we have knowledge enough (ſay they) let us labour to practice that wee know, whereas it is evident here, that increaſing in the *knowledge* of *God*, is a part of practice: Such alſo are here to bee rebuked, whoſe office being to plant and increaſe knowledge in others, doe either neglect increaſing in knowledge themſelves, or which is much worſe, diſcourage the people from ſo doing; perſwading that they ſhould content themſelves with the knowledge of the principles, and for other things, depend on them that have the guiding and leading of them: verily this bewrayeth they meane not well, that they are loath to have the people have too much knowledge, they ſinne againſt this Doctrine. *vſe*

VERSE 11. *Strengthened with all might, according to His glorious power, unto all patience, and long ſuffering with joyfulneſſe.*

NOw becauſe they that doe but ſincerely labour thus to be filled with the knowledge of *God*, and to walke worthy of the *Lord*, as hath beene ſaid, ſhall bee thought to bee ſtrang men in the world ſpecially by their old conforts, 1 *Pet.* 4.4. and ſhall be ſure to bee ſcorned, taunted and diverſely ill intreated in the world (for *all that deſire to live godly in Chriſt Ieſus, muſt ſuffer perſecution*, 2 *Tim.* 3.12. that they may be like their Head,) therefore in the cloſe of his prayer, he deſireth that they may be *ſtrengthned to all patience* to beare theſe afflictions, be they never ſo great, or many,

many, *and long-ſufferance*, bee they never ſo long in continuance; and becauſe there is a ſingular meaſure of ſtrength required herein, he asketh that they may bee ſtrengthened with all might, that is, with abundance of ſtrength, according to His glorious power, which being in Him infinitely, is expreſſed mervailouſly in His workes, that ſo they may bee able to beare theſe things, not with *patience* onely, but even *with joyfulneſſe*, rejoycing that hereby they are made like to *Chriſt*, and counted worthy to ſuffer any thing for His Name ſake.

Chriſtians have neede of ſpirituall ſtrength to walke with God in their ſpirituall conditions. Hence S. *Paul*, *Obſ.* 1. *Eph.* 6. 10. exhorteth all to goe out of themſelves, for ſtrength and power from God, whereby they might bee able to withſtand thoſe ſpirituall enemies which will encounter them. *Be ſtrong in the Lord and in the power of His might.*

This ſpirituall ſtrength ſtands in two things.

Eph. 6. 10. 1 That the *principium* or cauſe of this ſtrengthning be from the ſpirit.

2 That the object of it whereabout it is converſant be ſpirituall things.

To ſtrive with God a little in Prayer is a ſigne of ſome ſtrength; but to wraſtle with *God* as *Iacob* did, not to let Him goe without a bleſſing, ſhewes great ſtrength. To beleeve a promiſe wherin there is a little difficulty, ſhewes ſome ſtrength; but for *Abraham* to offer up his Sonne in whom the promiſe was made, ſhewes great ſtrength: to beare a little iniury without deſire of revenge, ſhewes ſome patience, but to endure great and manifold perſecutions and reproaches, and with Saint *Paul* and *Sylas* to

rejoyce

rejoyce in afflictions and to ſing in Priſon, ſhewes great ſtrength. To goe away cleare with all that preſſeth us, and make a play of them, this ſhoweth excellently glorious: bleſſed therefore was that ſtrength of GOD which made the Apoſtle *rejoyce in infirmities*; bleſſed of God are ye that carry your burthens cheerefully; and ſuch who are heavy in ſpirit, who goe mourning, oppreſſed with ſorrow, they are weake yet, and though they have attained ſtrength, yet not all ſtrength. *Que.*

But what ſtrength can make us rejoyce in afflictions, when no affliction is joyous for the preſent? *Anſ.*

Some thinke this a fruite of the ſpirit, given in times of extraordinary tryall; but Saint *Iames* his precept ſeemeth to binde in every ſeaſon, *count it all joy when you fall into divers temptations.* Afflictions therefore muſt be diſtinguiſhed; either they are for caſtigation of ſome ſinne which liveth in us, being uſed too gently; or of ſome guilt unrepented of; or elſe they are for manifeſtation of graces: the Author to the *Hebrewes* ſpeaketh of thoſe former, wherein GODS brow is bended and His angry countenance toward us, for ſo the word ſignifieth, and the concluſion inſinuateth, afterward they bring the quiet fruite of righteouſneſſe: in the ſecond, which are accompanyed with Gods favourable countenance, we may rejoyce: theſe are like ſunſhine ſhowers, wherein the Sun is more pleaſant, then the ſhowers tedious. Doe we not feele when we would be beſt occupied, evill then moſt preſent? If Gods inward ſtrength ſhould not uphold, we could not endure. If we have afflictions to ſuffer, we are white-livered, and the leaſt word of a wenches mouth, would make us be ready to deny

Iames 1. 2.

with

with Saint *Peter*: and as in this regard we have need, so how can we walke to the glory of God, if we be not resolute and valorous? doe such souldiers credit their Captaine, which will faint and fly for any thing, and leave a man on the plaine field rather then suffer any incumberance? could any master endure to be so jaded with a servant, that would upon the least paine or hardship show him a paire of heeles?

vse Wherefore the use of this is to stirre us up to begge strength which may make us couragious in all evill, not give in, though we feele difficulties, great enmities against us. We see how lewd servants of men have chosen to live no longer then their masters, but have by their owne hand dyed beside them. The subjects of mortall men as Kings, will follow them, and at their pleasure fight in the Canons mouth, and run upon death valorously. What a shame is it that wee should not bee resolute for our God? to endure the worst that can befall for His Name. The want of this is to bee rebuked: this maketh some they cannot abide to bee noted as men more strict; call them *Puritane*, you dash them out of countenance, they cannot endure any displeasure from men. O cowardize, ô naked Christians, whom a little paper shot from a pot gun, doth dismay, and cause to shrinke in from the colours of their God! you timorous heartes, were you truely just, you should be confident as Lions.

obs. *With all might*] *We have not need of strength only, but great strength*; as *Paul* bids Christians get cõpleate furniture, to cover them, *the whole armor of God*. We are every where weak; could we see the enemies we have, what strength we have need of by us that we may not be daunted; could we marke what foyles wee take; what

what neede we have of ſtrength to renew our battell, and charge them againe, ſtanding up from our falls; if wee conſider the manifold adverſities, the allurements with which the Divell doth fight, what might is ſufficient to keepe us, that our mindes be not broken neither with one or other? The LORD open our eyes, then wee who take no thought of theſe things, we will ſeeke to that heavenly armory for this ſpirituall amunition.

Let us therefore by this be ſtirred up; if we heard, as we did in eighty eight, that an infinite *Armado* were comming againſt us, would wee not raiſe all the ſtrength of the Land to encounter with them? Shall we make skar-crowes of the fleſh, the world, and legions of evill ſpirits, that we neglect to levie any forces, to provide any ſtrength wherewith to reſiſt them? *Vſe.*

According, or by his glorious might] Obſerve *from whom commeth all our ſtrength, even from the ſtrong* GOD. It is GOD that ſtrengthneth us to ſuffer afflictions; *wee are able to doe every thing in Him ſtrengthning us: He is the rocke, He is the ſtrength of Iſrael bleſſed for ever.* Like as a valorous Captaine, when his ſouldiers droope, doth with ſpeeches of incouragement put new ſoules, as it were, into them, animating them to battell: So our heavenly Captaine, further than He doth inſpire and create ſtrength in us, we are void of it: *We by nature are of no ſtrength* this day; the LORD muſt give it us: *He giveth ſtrength to His people*; yea, He muſt, when we have it, ſtirre us up to uſe it, girding our loynes to this battell, teaching our fingers to *warre, and our hands to fight*, or elſe to draw it forth; *I have heard it twice that ſtrength is of the Lord.* *Obſerv.* Phil. 4. 13. Pſal. 18. 2. Rom. 5. 10 Pſal. 18. 34 Pſal. 62. 11

This teacheth us where to ſeeke our ſupply, even *Vſe 1.*

in povertie of ſpirit to come unto the *Lord*, who is the Fountain: Courage for evill we have, but no courage for good: It is thou, *Lord*, muſt make our faint hearts couragious, thou muſt inſpire them. We can trouble our ſelves with many things, and goe away with it, but if any thing be to be affected or ſuffered for thy Name-ſake, we cannot abide it.

3 This ſheweth to whom all praiſe is to be returned, *from Him, and to Him are all things*; the waters that come from the Sea returne unto it.

Now for the conſequent of this ſtrength in us, it is ſet downe in three effects, the one *Patience*, the other *Long-ſuffering*, which have annexed a companion, even *Ioyfulneſſe* in afflictions. Theſe three are daughters of ſpirituall courage, though they are not twins, all got at once in us.

Obſerv. First then mark, *What is a fruit of Chriſtian ſtrength needfull for us, even the Patient abiding of all evils*; Patience is ſuch a vertue as maketh us ſtand under, not fainting. If wee ſhould ſee a man beare two or three thouſand waight, would wee not gather, ſurely that man had great ſtrength? If we ſhould ſee one ſtanding his ground, being aſſailed with an hundred, would we not ſay, he were very ſtrong that could ward off all theſe aſſaults? needs then muſt that Patient be ſtrong that ſtandeth under evills heavier than the ſand, evils within, evils without, that endureth when hell and the world, yea, our owne treacherous hearts doe lye heavie on us. So *Salomon* concludeth of impatient fainting under afflictions, that it is a token of weakneſſe. If thou faintеſt in the day of adverſitie, thy ſtrength is ſmall; as if we ſhould ſee one that ſhould ſinke when any thing were laid on him, we would ſay, hee were but a weake man.

Which

Which convinceth that valour, falſely ſo called; many thinke that valour to challenge the field, and caſt their gauntlet of defiance downe upon any trifling provocation, to ſweare God out of heaven, if any thing croſſe them; but blinde men diſcerne not of colours, this is notable impatience and weakneſſe. As a man whom with halfe a finger we may throw downe to the ground, is a weake body: So thy ſoule which every thing moveth out of place, is a very weake ſpirit. *Vſe.*

Marke *how Long-ſuffering is an argument of great ſpirituall ſtrength*: This is a vertue which maketh us hold out in patience under the continuance of evill on us; it maketh Patience have her perfect worke, and be at length no leſſe than in the beginning; it is not counterfeit biting in of anger by two yeares together, like as in *Abſolom*; but a continuance of true patient bearing our croſſe: to lift up a quarter of wheat or two, were rare ſtrength, though one ſhould ſtand under it but a while; but to carry it foure or five miles, were a token of ten-fold ſtrength: So to beare our burthens any time is a fruit of glorious ſtrength, but to carry them at length, argueth treble vertue. *Obſ.* 2.

To convince the falſe eſtimation of men touching this matter. *Vſe* 1.

To aſſure thoſe that long have endured, of God's ſtrength dwelling in them. 2

Now as *Paul* deſireth theſe three things for the *Coloſſians*; ſo he teacheth us thus much, *That wee have need of theſe vertues, we have need of Patience* (ſaith the Scripture) *Heb.* 10. 36. need indeed to beare our evils, to forbeare and expect, the receiving of our good things wee looke for; a Porter whoſe calling is to *Obſ.* 3.

beare, had need of ſhoulders: So we that are called to beare many afflictions, had need of patience, but wee have no leſſe need of long-ſuffering; for ſo deepe are our ſtaines, that they will not come out, unleſſe we be long dowſed in theſe waters of afflictions, which maketh GOD many dayes continue our evils. Now how ſhal we hold under long afflictions without long-ſufferance? yea, we have need of the joy of the HOLY GHOST: No life can laſt without delight, and though to the being it be not ſo neceſſary, yet it is altogether needfull for the well being of us, that like *Paul* and *Silas* we ſing, not able to ſleepe for joy.

Vſe To ſeeke theſe things, we have need of them, and may have more, it is not good to ſeeke them when we ſhould uſe them; begge them before. Obſerve how haſty and impatient thou art, ſhort-ſpirited, not able to beare any thing; Pray the *Lord* to give thee wiſdome patiently to endure his will, he will give it, and not upbraid thee: think how though thou art patient now, yet ever and anon it is ready to be crazed, yea, broken in thee, pray for long-ſuffering; treaſure up joy againſt evill houres; fire doth well againſt winter, and while thou mayeſt, take it, deny thy fooliſh rejoycing, exerciſe thy heart with godly ſorrow.

Pſal.126.5 *Such as ſow in teares, ſhall reape in joy.* We live neither having exerciſe of theſe things, nor feeling want of them, nor ſeeking after them; our hearts love to be in the houſe of vaine mirth; woe will be to this ſecurity, and this laughter ſhall end in mourning: *Woe to*

Luk.6.25. *you that now laugh, yee ſhall weepe.*

VERSE

VERSE 12. *Giving thankes unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.*

THus having laid downe his Prayer, he commeth to mention expresly the matter of his thanksgiving, which was first named in the third *Verse*.

In it two things are to be considered.

1 The fact it selfe of giving thankes, with the person to whom they are offered, of which we have spoken something above, *Verse 3*.

2 The arguments moving him, or the things for which he is thankfull.

The first in those words, *Giving thankes to* GOD *the Father*: The matter is two-fold first a benefit, a great good thing given them, *even an inheritance*; Part in an inheritance, which is set downe with three circumstances.

1 Their qualification, which maketh them capable, this goeth before.

2 From the quality of their being *fellow-heires* with whom they were joyned, *the Saints*.

3 From the matter of this inheritance, *in light*.

The second argument of his thankesgiving, is a great evill from which they were delivered, in setting downe which:

1 Hee sheweth the point or passe from which GOD did deliver them: *From the power of darknesse*.

2 The state to which hee brought them; *and hath translated us into the kingdome of His deare Sonne*.

Now to amplifie the greatneſſe of this laſt benefit, he deſcribeth the *Sonne*, firſt from the effect, *Verſe* 14. which is propounded; *in whom wee have redemption*: after expounded, that is *the remiſſion of Sinnes*. Secondly, he deſcribeth the nature of His Perſon to the nineteenth *Verſe*, three wayes:

1. As He was in reference to GOD, *Who is the Image of the inviſible* GOD.

2 As He was in relation to the creature in generall, in thoſe words, *The firſt begotten of every creature*, Verſe 15. and ſuſtainer of them. *Verſe* 16, 17.

3 As He is in regard of His Church; *And Hee is the Head* of the *body*, the Church: Then followeth the reaſon, how came this man to be perſonally GOD the Creator of all things, the Head of the Church, *It pleaſed the Father that in Him all fulneſſe ſhould dwell*, *Verſ.* 19. How come we to have redemption by Him? It pleaſed the *Father* by Him to bring us to theſe benefits: the benefit is repeated. Firſt in generall, *Verſe* 20. Secondly, with application to the *Coloſſians*, *Verſe* 21, 22, 23. Where firſt he ſetteth downe what they had, their ſtate antecedent: Secondly, their ſtate preſent, where we have the worke of their reconciliation, and the manner of working, *Verſe* 21, 22. Thirdly, to ſhake off ſecurity, the condition of all is annexed, *Verſe* 23. Whence the Apoſtle taketh occaſion to digreſſe in ſignifying his Apoſtolical affection to them, to the eighth *Verſe* of the ſecond *Chapter*.

Giving thankes] Obſerve firſt, From his ſuffixing thankſgiving; *That we muſt as well give thankes for the things given us, as begge for that we want.* Many are ſuiters when any neceſſity preſſeth, but few returne to

Obſ.

give

give thankes: we ſee it in the ten Lepers; one onely returned to give thankes. Eaten bread is ſoone forgotten, that we have we take no further thought of, but we muſt remember to couple theſe together.

For firſt, in this is GOD's chiefe honour, *He that offereth praiſe honoureth me.* *Reaſ.* 1. Pſal. 50.

This is forcible to make us ſpeed in that wee intreat; a thankfull petitioner hath alwayes gracious hearing. *Reaſ.* 2.

We have more cauſe when GOD hath given us faith, &c. to give thankes, than to intreat; for the things we have are more than thoſe we deſire: the Apoſtle maketh it more that we are reconciled to GOD already, than that we ſhall have full ſalvation in due time; *If we are reconciled to* GOD *by the death of His Sonne*, which is the greater; *much more ſhall we be ſaved by His life*, which is the leſſer. To pardon a traytour when he is enemy-like affected to us, and take him to favour, is more than when he is a friend, to give him a preferment. *Reaſ.* 3. Ro. 5. 10.

To beget and bring forth a ſon, is more than when now it is, to nurſe it to full ſtature. Wee muſt ſtirre up our ſelves to praiſe GOD in our precious bleſſing: we are aſhamed to take common kindneſſe from men, but we will returne them a thouſand thanks: yet who almoſt heartily praiſeth GOD for theſe ſpirituall bleſſings which paſſe underſtanding? Our plough would ſpeed the better though we ſhould not beg ſo much, if we were more in thankſgiving; up goeth thankſgiving, downe comes bleſſings. *Vſe.*

That we by nature are unfit for GOD's *Kingdome:* So our SAVIOUR ſaith, *Vnleſſe we be borne anew, we cannot enter into* GOD's *Kingdome.* What diſpoſition *Obſ.* 2. Ioh. 3.

can be in ſuch, as are the children and thralls of the Devill, to be the ſons and heires of GOD? No there is nothing in us but enmity againſt *God*, *Rom.*8.7. The *wiſdome of the fleſh is enmitie againſt God*; and in the one and twentieth *Verſe* of this *Chapter*: now who can make me owner of that which I am not, nor cannot be willing with? We ſee in outward affaires, an out-landiſh man, a forreiner, cannot have inheritance in our Land untill he be naturalized: the ſon of a traytour, whoſe lands are confiſcate, cannot inherit them as before, till his bloud be reſtored: So it is with us, wee are all ſtrangers by nature to *God* and heaven where Hee dwelleth, wee are a tainted bloud, rebels from the wombe; and therefore till *God* doe reſtore us and make us fit, wee cannot have part in this heavenly inheritance; we love our hell as well as if there
Ezek.16. were no other heaven; we are ſuch as have *an Amorite to our father, an Hittite to our mother*, ſuch as lye weltering in our bloud. It is the worke of *God* alone that muſt prepare and fit us for this bleſſed inheritance,
2 Cor.3.5 *all our ſufficiencie is of God*, we are not able to thinke a thought this day. No man can beget himſelfe, and therefore what man can fit himſelfe for the heavenly eſtate? none but the *Father* of ſpirits can effect this matter: he that only can draw us, changing our wils, who can purge us, beautifie us, adopt us, *&c.* he hath begotten us to this inheritance.

Vſe. Which letteth us ſee *Gods* exceeding grace to us: if there had beene an aptneſſe in us, as in thoſe children which were trained up to miniſter before the King, his love had not beene ſo great; but when there is nothing but indiſpoſition, and withall utter unwillingneſſe, ready to put His grace from us, to ſet light by,

and

and ſcorne this heavenly birth-right, as *Eſau* did his earthly, that then he ſhould look lovingly toward us, and allure our hearts to Himſelfe, make us ſons and daughters, who can ſound the depth of this love? Suppoſe a King ſhould take ſome youth up by the high-way, all in ragges, ill-favoured, ignorant of all liberall education, ill mannered, ſuch a one as loved a rogueing humor more than a kingdome; were it not ſtrange love in him that ſhould fit ſuch a one, win his good will, and proclaime him heire apparant to the crown? So ſtands the matter betwixt GOD and us.

This ſerveth to humble us and make us walke modeſtly, with an holy bluſh, ſeeking to pleaſe our GOD. Away with all kinde of merit, as well of congruitie, as of condignity. What diſpoſition hath darkneſſe to light, that have we to grace and ſalvation. *Vſe* 2.

3 That you may further ſee His love, and what cauſe we have to give thankes; marke what it is Hee putteth upon us, *Verſe* 17. an inheritance.

Obſerve then, *That as* GOD's *manner of taking us up, ſo the matter he taketh us unto, muſt move us to bleſſe Him*: The Lawyers know that the title of inheritance is the greateſt title: to give a ſtocke of money to one is much, to beſtow an office, to let to farme rich things upon eaſie rent; all are beneficiall, good eſtates; but to make one my heire, this is farre greater: this made Saint *Peter* ſo breake forth, *Bleſſed be* GOD *the Father, who hath begotten us to an inheritance immortall, undefiled, that fadeth not away*: From whence it may be further amplified; for if one were made an heire of ſome three halfe peny poſſeſſion, the benefit were not much to be ſtood on; but to ſuch an inheritance as *Obſ.* 3. 1 Pet. 1. 3.

there

there is described, who can utter this mercy? Looke at men on earth, can they doe greater displeasure than to dis-inherit their children? Can they shew any further love than to write this or that man the heire of all their estates? It is so with *God*; what greater love than this can Hee shew, than to make us heires unto Him?

Vse 1. The use of this is to stirre us up to al thankfulnesse, dutie, yea, spirituall joy. Looke at children whose parents have great matters to leave them; if they be good children, what duty will they shew? how obsequious will they be? how glad to serve their earthly parents, yea, how jocond will they be? for though they be kept low now, they know they shall have faire patrimonies: Thus should we be affected toward GOD; yea, much more should we joy in these heavenly possessions.

Vse 2. We must labour to looke into this our inheritance; for if a man have any matter of estate in the world, he will be sure to prie into the worth of it, to looke upon the severalls, to improve it, and make the most of it, he will lose nothing for the knowing; thus we should doe in the heavenly riches: But alas, it is as nothing to us, because we are ignorant of these things, and wil not beg the spirit of illumination, which might teach us to know the things bestowed upon us. And as men that know not the worth of their heavenly things, do make cheape and easie penyworths, passing away rich things for matters of nothing: So we do even through ignorance like *Esau*, for a little sinfull delight, forgoe our inheritance.

Vse 3. This comforteth the Saints; who though they count themselves poore, yet they are rich, heires of a Kingdome.

It might be marked that he saith; *To take part*: it teacheth: *That every Saint hath but a childes part.* GOD giveth not as men, all to one, the rest have nothing; but he giveth every one a severall part, as Hee seeth meet. Some have greater, some have lesse, though all shall be blessed, not knowing lacke of any good thing in that they possesse, nor envying any thing they see in others, and have not: in the principall all are equall, though in the accessory of degrees, it shall be otherwise. We inherit partly *Re*, partly *Spe*. This inheritance is a glorious life or condition, which to all the heires of it, is here begun; in the Resurrection is perfected. That which is begun is the life of grace, which is given us from CHRIST our Head, from what time wee truely beleeve on Him, with so much right in the creature, as maketh for GOD's glory and our soules health. Now for the perfection of glory and Lordship over all the creatures, this in some sort we have, in other regard we have not. First in our Head we are seised of this; CHRIST GOD and man, our Head, as man is in heaven infinitely glorious, *Lord* over all the creatures. Secondly, we have this presently in regard of right to it, though we have not right in it, as an heire in nonage, ward to the King, he hath presently right to all his lands; though till one and twenty they come not into his hand: So wee have right presently to the whole state which is given us, though we shall not come to it till the comming of CHRIST. Glory is here begun, though perfected hereafter. And truly so it is: *we are the sons of* GOD, *though it appeare not what we shall be*, 1 *Ioh.* 3. 1. *whom* GOD *hath justified those He hath glorified, Rom.* 8. that is, hath given them the first fruits of the Spirit

Obs. 4.

of

of glory in their ſanctification. Even as parents doe ſometime truſt their children while they yet live, with ſome penſions, ſtockes of money, as part of their patrimony, trying how they will husband it, and reſerving their full inheritance to be given hereafter: whether we looke at the title or ſtate of our inheritance, in part we have it: the Spirit of Sons is ſent into our hearts, the title of children confirmed to us. What is it to have the inheritance of a Baron? But to have the title with the lands, this ſhould more comfort us; we love in earthly things to have ſomething downe in hand. Thirdly, we have the things themſelves preſent to our faith, which is the evidence of things not ſeene.

NB

NB

Obſerv. *With the Saints*] Obſerve hence, *Who they are that are inheritours in this glorious inheritance, Saints.* If you aske me why we have this inheritance, I will tell you: it is GOD's free gift for CHRIST His ſake, the naturall Son and Heire, on whom we beleeve. But if you aske not why wee have, but who ſhall have, then I tell you the holy man onely. Looke *Act.* 20. 32. and *Act.* 26. 18. 1 *Theſſ.* 1. 10. *No uncleane thing ſhall enter into* GOD's *kingdome: The Pure in heart ſhall ſee* GOD. Will a wiſe man leave his eſtate to one whom hee ſeeth to be of lewd qualities? Shall GOD part theſe heavenly riches to prophane miſcreants, covetous earth-wormes? No.

Matth. 5.

Againe this inheritance is called *a Crowne of righteouſneſſe*: though it be not deſerved by our righteouſneſſe, yet it is a recompence which GOD of grace giveth to righteouſneſſe onely.

Vſe 1. Wherefore this putteth in a caution againſt all thoſe that are children of this world, not holy like their

their heavenly *Father*, but loving covetouſneſſe, luſts, pride, &c. Doe you looke for an inheritance? Will a man give a childes part from amongſt his wife and children to baſe broods of ſome harlot, or of his ſworne enemie? Shall GOD give you inheritance with his children who have amity and are the brood of the world, an old adultereſſe? Yee that doe live in theſe ſinnes which are the works of the Divell, and therefore are his children, and here mock Saints, that walke after their luſts; may ſee that they ſhall have no place but in utter darkneſſe with the Divell and his Angels.

It is added, in light] Marke, *What for ſubſtance and nature our inheritance is, it is light.* For if I ſhould ſpeak thus to one of my children, you ſhall be heires with my other children in my money, goods, lands, *&c.* I expreſſe the matter of my ſubſtance in which hee ſhould be coheire with the reſt. Earthly men leave earthly ſubſtance: But our *God* is a Spirit, the true light, *dwelling in that light to which there is no acceſſe*: like as himſelfe is, like is the matter of his inheritance; it is light. We by nature are in darkneſſe and the ſhadow of death, (as we ſhall ſpeake in the next *Verſe.*) *God* doth make us all manner of light in Himſelfe, doth give us our parts, even while we live *here, in a marvellous light.* Awake thou that ſleepeſt, and *ſtand up from the dead, and* CHRIST *ſhall give thee light.* What light are we in? Even in *the light of Gods countenance*, which is as the Sunne to the world of ſpirits. We are in the light of knowledge, *Yee are light in the Lord*; In the light of holineſſe, light of joy, *even joy of the Spirit, unſpeakable and glorious.* *Obiect.* But we cannot ſee this light. *Anſw.* Not becauſe it is not light,

Obſ.

1 Pet. 2. 9.

Eph. 5. 8.

1 Pet. 1.

light, but becauſe thy owle-like eyes are not able to looke againſt the brightneſſe of it.

Vſe. To moove us to thankefulneſſe, that wee ſhould ever bee brought into ſuch an happy eſtate. If one lay ſhut up in a dungeon, where hee could not ſee any light of Sun, Moone, or Starres, no nor have the light of a Candle allowed; how joyfull would hee bee, if hee ſhould bee brought forth, and ſet at large to behold this Sunne, the heavens, the face of the earth, men walking and converſing on it? Oh then how ſhould we rejoyce to be drawne forth of our ſpirituall darkeneſſe wherein wee lay, unable to get any ſaving
Heb. 11. 33. ſight of our God, *of our Chriſt the mediator, of Angels, miniſtring Spirits* about us, *of the ſpirits of juſt and holy men*, in the heavens, of thoſe bleſſed habitations and that bleſſed Citie whoſe maker is God?

Vſe 2. It teacheth us, ſeeing we are in the light, that we muſt have care to walke honeſtly as in the day; in the night we care not how we goe, what we lie in, but when wee walke forth in the day amongſt men, then wee would bee comely attyred.

VERSE 13. *Who hath delivered us from the power of darkeneſſe, and hath tranſlated us into the Kingdome of his deare Sonne.*

THe order followeth in which God wrought the former benefit, ſet downe

1. From the ſtate out of which wee were delivered.
2. From the condition to which He brought us, of mercy.

For

For though this followeth in the text, yet it goeth before in Nature, and ſheweth how God did make us meete; and therefore you have this firſt ſet downe, *Acts* 26.18. Firſt in the coherence we ſee, *That none living in the ſtate of darkeneſſe, can be inheritors of Gods Kingdome.* Till wee come from under the powers and Principalities which rule in darkeneſſe, we cannot bee heires unto God: for beſide that wee cannot live thrall to the Divell and be heires to God at once, the matter (as I ſhewed) of our inheritance is light: Now how can a man bee altogether darkeneſſe, and yet have light at the ſame inſtant? theſe would make contradictions true at once. Could *Ioſeph* have beene a Priſoner clad in his baſe apparrell, and yet have beene the ſecond potentate in Pharaohs Kingdome? No, he was firſt brought out of priſon; then the King cauſed his old garments to be layd aſide, that change, even rich ones ſhould bee given him: ſo doth GOD with us. *Obſ.*

Which doth further aſſure the conſciences of ſuch as live in their naturall eſtate; they have no part while thus they abide, in the heavenly inheritance. *Vſe.*

From this, that theſe when now they were truely converted are ſayd to bee brought out of the power of darkeneſſe; note, *What is our eſtate by nature; wee are under the power of the Divell, the Prince of darkeneſſe, and are in all kind of darkeneſſe; ye were once darkeneſſe,* ſaith Saint *Paul* to the *Epheſians*, darkeneſſe of ignorance, *none underſtandeth, none ſeeketh after God*; darkneſſe of luſts and ungodlineſſe, *we by nature ſerved luſts even as others*; darkeneſſe of condition, GODS anger abideth on every one that doth not beleeve; O moſt dreadfull Cloud! yea His curſe, and all kinde of *Obſ.* Eph. 2. Tit. 3.

misery doth threaten them. Temporall *Princes*, if men rebell treasonably against them; shut men up in darke dungeons, where they are denyed outward comforts, and live waiting their fearefull execution. *God is a spirit*, we have all rebelled against Him in the Loynes of our first Parents; we liebefore him guilty from the wombe: God hath His spirituall darkenesse, Hee giveth men into the hands of Sathan, His jaylor, Hee taketh away His spirituall light from them, letting the Divell hide them in chaines of ignorance, lusts, fearefull expectation ofjudgement. I, *Object.* but we feele no such thing. *Answer*, It is because we are all darkenesse, and never saw nor heard, some of us, other; that maketh us thinke there is no such matter: those that are in hell wot there is no other heaven, (as wee say in the proverbe.) Our first parents were lesse miserable then we in this regard; for they knew that the glorious light was gone from them, and that their soules were in all kinde of darkenesse, because they had left that lightsome and blessed condition: but wee that never knew other, wee thinke there is no other. If men at forty yeares of judgement should be shut up in a darke dungeon, they could perfectly know what a comfortable world, what goodly heavens, what a fruitfull earth they were deprived of: Say they should get a Child in this dungeon, he could not tell further then hee were told, and so conceive by heare-say that there were such a matter: Suppose a child that never saw other should heare nothing, hee would verily thinke there were no other light, hee could not imagine other estate or liberty then that which he had prooved from his birth upward: So it is with us, because wee are borne

borne and bred up in *Spirituall* darkenesse, wee thinke there is no other light.

To shew how none but God can helpe us, to make us lament our miserable condition in which all of us lie by nature. *Vse 1.*

This also letteth us see the truth of the Doctrine, that none but God can make us fit for our inheritance; for who can pull us from the Prince of darkenesse, but *God* alone? *the strong man will keepe his owne till a stronger come.* 2

We must learne to lament and take to heart this miserable estate: if we lay in some darkesome prison loaden with irons, as many as we could beare, committed to the custodie of some Cerberus-like keeper; how would wee lament our hard fortune? but to lie in such a condition wherein is no light of knowledge of GOD, loaden with chaines of darkenesse, hellish lusts of wrath, covetousnesse, pride, filthinesse, in the custody of the Divell himselfe, this none bewaileth. 3

It must stirre us up to blesse GOD, who are freed from this estate: blessed be GOD who hath delivered us. O were wee close prisoners in some noysome obscure place, if one should come and set us free, would we not be glad and thankefull? why doe we not blesse *God* for this spirituall inlargement from the most woefull prison, the hardest keeper, most dolefull chaines and fetters that ever were felt by the sons of men? 4

Lastly; *What is matter of much rejoycing and praise, even this, that* GOD *hath put us under the government of His* CHRIST; this is a benefit of GOD every way. It is no small thing to live under the regiment of a gracious Prince in earth: yet the good wee reape by them is bodily. But what a blessing then is it to live a *Obs.*

Subject in the Kingdome of IESUS CHRIST, who ſaveth from all evills, and giveth all good things temporall and eternall: if the King ſhould take a Traytor out of the Tower, releaſe him of his danger; it were a great favour and Princelike clemency: but to preferre him to a good place under *Prince Charles*, and to make him farre greater hopes then his preſent preferment, this were unſpeakeable bounty: Thus it is with us; our gracious GOD hath not onely ſet us free from the darke holds wee were in, but hath preferred us to an happie condition for the preſent, and to moſt rich hopes for hereafter under His beloved Sonne. The men of GOD foreſeeing this, it is ſtrange to ſee how they provoked all the creatures, even things ſenſeleſſe to exultation: *The Lord raigneth, let the earth rejoyce; let the Sea roare, let the floods clappe their hands; for the Lord is come to judge the earth*; that is to reigne over us. The immunity from all feare of euills, the abundance of all good things in the Kingdome, cannot bee uttered. CHRIST is the *Prince* of true peace, Hee giveth His Subjects deliverance from the feare of all enemies, of ſinne, death, hell; here is ſalvation: Hee is the Iudge, Lawgiver, the King that muſt ſave us. *Eſay* 24.23. All enemies are ſubdued in this Kingdome: here is juſtice againſt oppreſſors both ſpirituall and corporall; here is ſtore of all good things, ſpirituall graces, and corporall bleſſings ſo farre forth as is good for our ſalvation.

Pſa. 97.1. Pſal 98.7.

Vſe 1. To provoke us in this conſideration to bee more thankefull; earthly Princes, how glad are wee when GOD doth put us under them? wee welcome them with all ſolemnities of joy, wee ſhoote off ordnance, make bondfires, ring bells, caſt our caps up, cannot ſtand

ſtand upon any ground, ſuch is our exultation; yea we bleſſe God for them, doe we not keepe holy dayes in thankefull remembrance to *God* for their *Coronations*, protections? and we doe well: they are our bucklers; our peace, and defence is from them; they cloath us with ſcarlet, and through them we enjoy many a pleaſant thing: they are the breath of our noſtrels, and we know, that even the government of a tyrant is better then an Anarchy. But if for mans government we be thus thankefull, what praiſe ſhould wee offer to our *God* for bringing us under the Kingdome of His deare Sonne? If we had ſome grievous Tyrant ruling over us, and *God* ſhould take him away and ſet a Prince of ſingular Clemency over us, ſhould not the bleſſing of all the kingdome come upon him for ſo ſingular a change? But when he taketh the Divells iron yoaks off our necks and bringeth us under the Kingdome of that moſt meeke King *who will not bruiſe a broken reed, nor quench the ſmoaking flaxe*, here none in compariſon is thankefull.

This giveth us to conſider of our happy eſtate, who are brought to live under Him; reade *Pſal.* 72. To live in ſuch a Kingdome were a great felicity, but no more to be compared with this then the ſhadow with the ſubſtance. What a bleſſing is it that we have His ſpirit to be a law in us? good lawes in a Kingdome are no ſmall benefit: What a bleſſing is it that we have true peace from accuſation of ſinne, from feare of death, from diſturbance which the remnants of ſin doe cauſe, before they be better mortified? Say I am ſpiritually oppoſed and moleſted, yea have great corporall enemies; what a mercy is this, that looking to Christ our King and crying for helpe, we have ſuccour? they are weakened, defeated, ſcattered; we are ſtrengthened and comforted. I ſee that *Vſe 2.*

I am beſieged with enemies too mighty for me, yea with Traytors in my owne boſome; what a favour is this that we ſhould be protected, our King being ſuch a wall, and as a mighty flood about us, that they cannot come neere us? I want things; looking to CHRIST, I have ſupply: I feare time to come; looking to Him, I heare it ſpoken,
Pſa.48.14 *This is our King, Hee ſhall leade us, to death.*

VERSE 14. *In whom we have redemption through His bloud, the forgiveneſſe of ſins.*

NOw followeth the deſcription, to ſhew the excellency of this former bleſſing, from the excellent benefit wee have by him, and the worthineſſe of his Perſon. [*In whom*] in which deare Sonne: and this phraſe *in whom*, noteth both the Author of the benefit next adjoyned, and likewiſe the order or meane by which it commeth to be applyed in us, *viz*, wee being by faith in Him: *in whom*, then is, through which Sonne, we being ſet into Him by faith, *wee have redemption*; which word is taken Actively or Paſſively. Actively, for the act of CHRIST His working it; Paſſively, for the receiving of it into us, or the applying of it in us that are believers: ſo it is here, as if it were ſaid, we are redeemed. The force of the Word is, ranſomed, brought forth of ſome miſerable penall condition: a price or ranſome payd for us, which was His bloud. See *Epheſ.* 1.7,14. 1 *Tim.* 2.6. *Who gave Himſelfe a ranſome for all.* He conſtrueth this redemption to be *Pardon of ſinne*; freedome from all that penall condition to which wee were ſubject by reaſon of ſinne. For to pardon ſinne is to releaſe the puniſhment to which the guilt of ſin doth bind us.

What

What is the ſingular love of our King unto us; even ſuch that Hee hath bought us with His bloud, wee are ranſomed by Him, and not with ſilver or gold, but with His pretious bloud. 1 *Pet.* 1, 18, 19. If that a King ſhould empty all his coffers, and alienate all his Crowne Land to reſcue his Subjects, he ſhould ſhew himſelfe a naturall Prince: but what is this to that ranſome which our King hath tendered? *Obſ.* 1.

This doth let us ſee what cauſe we have of thankefulneſſe for CHRIST; not onely in regard of his love, and naturall affection to us, but for this great benefit which we have by Him. Were we ſlaves in the Turkiſh gallies, taken priſoners in the warre, were we kept hard in debters hall, how would we give thankes to *God* for ſuch a one as ſhould purchaſe our liberty with ſome ſumme of money? How much more to be releaſed from that woefull captivity in which the Divell doeth hold us through ſinne, and the curſe of *God*, whereof he is the executioner? *Vſe* 1.

This letteth us ſee our duties towards CHRIST, 2 not to be young maſters, our owne men, walking after our owne hearts, but to live to Him who hath bought us dearely: the Apoſtle Saint *Peter* on the ſame ground inferreth this exhortation. *For as much then as* CHRIST *hath ſuffered for us in the fleſh, arme your ſelves likewiſe with the ſame minde: for hee that hath ſuffered in the fleſh, hath ceaſed from ſin; that He no longer ſhould live the reſt of His time in the fleſh to the luſts of men, but to the will of God.* 1 Pet. 4. 1, 2. If men doe but ſmall matters for us, ô we are theirs to be commanded, their ſervants, theirs while we live, to the utmoſt of our power: but *God* may come from heaven, take thy nature to the fellowſhip of His Perſon, ſhed the pretious bloud of His man-hood, and when He hath done

all, have no thankefull duty acknowledged.

3 Lastly we see hence our woefull estates by nature; wee are bondslaves, further then this our King doth set us free. True it is we are like the Iewes, when they were told of being set free from this thraldome; we (say they) were never any mans servants, never other then free: So wee thinke we are free enough: ô no (beloved) we are all by nature sold under ignorance, under sinne, under condemnation, neither shall we ever come forth till this Sonne of *God*, the truth set us free.

obs. *Remission of sins*] Observe hence, *What is the greatest blessing which* CHRIST *our King doth procure us, pardon of sinne:* great indeed, binding us to be thankefull for our King. We see how Kings at their Coronations, when they enter upon their people, they doe every way endeavour to winne their hearts, testifie their princelike bounty and clemency; hence come the customes of giving pardons to sundry, even of capitall offences, of releasing subsidies and such like dues otherwise, of giving and enlarging and confirming charters to sundry places: thus our *Saviour* that King of glory, doth give a full pardon to His Subjects, a generall pardon; for it is sayd indefinitely, none excepted, that in Him we have forgiveneſſe of sinnes: which Saint *Iohn* doth confer in these words,

a Ioh. 1. 9. *the bloud of* CHRIST *cleanseth us from all sins*; originall, actuall, past, future, the most royall Charter that ever was given to the sonnes of men. This is the grace promised, *I will be mercifull to their iniquities, and remember their sinnes no more.* It is the justification and absolving of us sinners by *God* for that satisfaction or redemption which *Christ* tendered, *we are justified* (saith Saint *Paul*) freely by His *grace*, that is, we are set free from our sins

Rom. 3. 24 *through Christ His redemption. Christ was made sinne,*

that

that is, a ſacrifice or furety for ſinners, bearing all our ſin, that we might be made *Gods* righteouſneſſe, righteous before *God* in him. Againe this remiſſion is a generall never-revoked pardon, *I will be mercifull to them and remember their ſins no more.*

Why doe we then ſtill aske forgiveneſſe? *Que.*

We aske not every day to bee anew juſtified, but that *Anſ.* the ſenſe of this which our ſinne doth weaken might bee renewed: the Copie of our Charter is not every day anew graunted, but exemplified onely. The Papiſts erre that make remiſſion of ſinne onely a releaſe of ſome part of the puniſhment, and of ſins before baptiſme, leaving us to penance, to the treaſury of ſatisfaction for our after offences, as if we could have no new benefit by *Chriſt* His bloud; they derogate from that worthy Sacrifice, and abridge our royall Charter.

To ſhew us what cauſe we have to bleſſe *God* for this *Vſe.* deare Sonne: to ſhew us likewiſe this comfortable eſtate to which we are brought: If we were deepe in books, and had Sergeants feed every where upon bils and bonds to lay us up; Is it not a wofull condition? would not one be beholding and glad of him that would ſet him forth of debt and danger, that he needed not to feare the wolfe at his doore? How much more are we to thinke that *God* hath forgiven us all our debts, that CHRIST hath paid the uttermoſt farthing? Hence commeth all our boldneſſe, whereas before we durſt not ſhew our heads: now we ſay, *it is God that juſtifieth, who ſhall condemne us?* What can comfort a man which is ready to ſuffer, if not this, to ſee his pardon ſealed him from the King?

Laſtly, marke that he ſaith, *in* CHRIST wee have theſe things; which noteth not onely CHRIST His meriting and effectuall applying, but our being in *Chriſt*

by faith, which is a neceſſary antecedent, before wee can
Obſerv. have them applyed in us. Whence obſerve, *That before we can have any of theſe bleſſings, which come from Chriſt, we muſt have Chriſt by faith.* All benefits may be conceived as they are gotten by CHRIST, as they are applied in us, begun, continued, perfected. Now our redemption CHRIST hath begged or rather bought of His *Father*; yet wee are in our ſelves, as if there were no ſuch matter till by Faith we come to be in Him. Suppoſe there were twentie traytours in the Tower lay condemned: Say againe, the Prince ſhould yeeld his Father ſuch ſatisfaction for ſome whom hee would ſave, wherewith the King his Father ſhould be contented, and give him their pardon thereupon; here the thing is done betwixt the King and his Son, yet till the Prince ſend to them, write to the Keeper to deliver ſuch and ſuch to him, they are in the ſtate they were in, and ſo continue: So it is with *God, Chriſt* and us: the redemption is all concluded betwixt *God* and His beloved *Son*; yet till this is effectually made knowne to our hearts, ſo that they beleeve on this grace of CHRIST; we are as we were, in hold, in the feare of our condemnation; *we are juſtified through the redemption in* CHRIST: but ſo that before it can be applyed in us, wee muſt have faith in His bloud, being ſet forth unto us in the Word preached. Can wee have the ſtrength of bread without eating bread? no more can we have any benefit by the bread of life without beleeving on Him. In Chriſt by faith we have theſe things.

Vſe 1. Wherefore reſt not in your naturall conditions, come forth of your ſelves to CHRIST; get Him your own, *even to dwell in your hearts by faith*, and all is yours. We ſee Princes doe give pardons; but yet if men according to the forme will not ſue out their pardons, and take them

out

out of my Lord Keepers Court, they shall have no benefit by the Kings mercy, and most worthily; for they debase the benefit; for we deeme that an ill benefit that is not worth the fetching: So you, if by faith and true repentance you doe not sue forth this free pardon of *God*; then woe be to your soules, you shall have no benefit by His mercy.

We that have our part in CHRIST, what cause have we to rejoyce, whom it hath pleased Him to ingraft into Himselfe? we can want nothing, being in Him, and He in us. 2

Thus much for the benefit.

VERSE 15. *Who is the Image of the invisible God, the first borne of every creature.*

NOw followeth the description of His Person, first compared to *God*; this His deare Son is said here to be the Image of the invisible *God*: still hee continueth to amplifie the greatnesse of this benefit for which hee so blessed *God*, that wee are got into the Kingdome of His *Son*, to be such a kingdome, whose King is not man only, but *God blessed for ever with the Father and Spirit*; who is *Lord* even by right of Creation, over all the creatures; who is head of His Church: to be of His Kingdome is matter worthy all thanksgiving: this is the scope.

See then, *What is matter of Praise, that we have such an one to be our King and* SAVIOUR, *who is God with the Father.* Thus much is laid downe in this spoken of this *Sonne*, that *He is the Image of the invisible God*: this phrase indeed is spoken sometime by man, as 1 *Cor.* 11. 7. *Man is the Image and glory of God*; though there onely: for we obs. 1

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are ſaid to be made *according to the image of God*, not *to be the* Image of *God*: But we muſt underſtand theſe diverſely; when ſpoken of this deare, well beloved, proper, only begotten *Sonne*, naturall *Son*; and when of us that are made ſons by grace of adoption through faith on Him, *Joh.* 1. 12. He hath the ſelfe-ſame inviſible God-head or divine nature with the Father: Wee have onely created qualities, which have ſome proportionable reſemblance of Him. When I ſay Prince *Charles* hath the King his Fathers Image, I meane one thing; and when I take a ſhilling and ſay, this money hath the Kings Image on it; the one is a picture having ſome reſemblance, the other is a naturall Image that hath the ſame ſubſtance. So *Heb.* 1. 3. He is called the *brightneſſe of His glory, and the expreſſe Image of his Perſon.* And beſides, that it is cleare by plaine teſtimonies elſe-where, wee may convince it out of this Text; for He is ſo the Image of *God*, that He is no creature, but the Creator of all creatures: this then is the matter of praiſe, that we are in ſuch a Kingdome whereof not man, but *God* is King. *Iſrael* the type of us, they had Kings indeed, but all of them were fleſh, ſerved their times, and dyed: But our King is *God*, whoſe Throne is for ever; this the men of *God* fore-ſaw and rejoyced in, *Thy God reigneth, O Sion*, &c. And in truth this is altogether it which doth ſo credit this kingdome of ours, this is all the glory of our Iſrael. Wee ſee in earthly Kingdomes the Perſons and qualification of Princes is the chiefe grace and ornament of them: This doth augment the felicity of England, that *God* hath given us ſuch a King ſo graced with mentall endowments; a great Potentate and moſt Chriſtian King: if *God* had given us one, though of obſcure parentage, it had beene a bleſſing, but much obſcured even by this circumſtance: So if that noble qua-

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lity of the perſon ruling hath this force in earthly States; what a thing is this, that we have one annointed over us, who is *God* over all? Now as this increaſeth our happineſſe, and is matter of thankſgiving; So it muſt augment in us all reverence and dutie, all holy confidence of obtaining good, of getting aid and deliverance againſt and out of all evils. We ſee the more excellent the gifts are, as the ſtrength, wiſdome of our King, the more awfully they are reſpected, the more obſequious we are to them, the more confidently we promiſe our ſelves all things under their regiment. Looke at *Salomon*: one part of wiſedome made feare fall on all Iſrael; ſee their ſubjection, though he taxed them heavily, yet none durſt quitch againſt him: What ſhall we be to our *God*, who in his abaſement was greater than all *Salomons*? This ſhall ſuffice to have obſerved out of the ſcope.

Now for the words themſelves: {1 For the opening of them. 2 The deductions or uſe of them.

(1) He is ſaid to be an Image, but coeſſentiall with *God* the *Father*, whoſe Image he is. (2) *He is*: that is *Chriſt*, whole CHRIST, *God* and man is ſaid to be this Image of the inviſible GOD, and that not onely as inviſible GOD with the *Father*, but as man viſible. But this muſt bee warily underſtood: not that CHRIST man hath qualities of other nature than wee have, for more and leſſe change not the kinde; but becauſe the man is taken into perſonall union with *God* the *Son*: So that this man *ſecundum Eſſe perſonale*, is *God*. (3) It is to be marked, of what he is the Image; not of the perſonall difference in the *Father*, but of the inviſible God-head, common to the *Son* with the *Father*: as the childe is the image of his parent, not in regard of the characteriſticall property which his father and every one hath in ſingular

to themselves, but in respect of the same substance and nature derived by generation from the *Father* (Look *Heb.* 1.3. *Character Personæ*) and that derived by generation from the *Father*.

Use 1. We may learne to see the reason of that truth which our Saviour uttereth to *Philip*; *Philip, Hee that seeth mee, seeth the Father.*

2 This teacheth us how wee must come into the knowledge of *God* invisible, even by looking unto this visible Image of IESUS CHRIST our LORD. Cast thy eyes to that nature of thine; thou seest not onely where *God* is, but that which personally is *God*; if one had seene where the HOLY GHOST was, and a figure with which Hee did extraordinarily and temporarily testifie His presence, yet he should not have seene the HOLY GHOST, because the Dove was not so taken in one Person with the HOLY GHOST; but this humane nature is taken into fellowship of Person with GOD, and so is become GOD. He that seeth this or that body, hee seeth the man, though he seeth not the spirituall nature in man, because he seeth that visible nature, which is a part, and belongeth to the person of man: So, who so seeth this visible nature of *God* the *Son*, may be said to see *God*, though he see not the invisible Godhead, because he seeth the nature which is joyned in unity of Person with *God*. 2. By looking at the divine workes which this man wrought, we come to conceive of the God-head in this Person; as in His giving sight to the blinde, raising the dead, stilling the Sea, I come to see that He is Almighty, a quickening Spirit.

3 Setting before me that which He speaketh of Himselfe, as in a glasse, I see a reflected Image with the eye of my minde: (thus *Moses* by Faith saw the invisible *God*:)

Considering

Conſidering ſuch ſentences, who *commeth downe from heaven, but the Sonne of man which is in heaven?* I ſee an omnipotent nature, *I am the reſurrection and the life. When He knew their thoughts, Lord thou knoweſt all things, who can ſubdue all things to Himſelfe:* In theſe and ſuch like ſentences let mee ſee the Image of an All-knowing, Omnipotent, Life-giving Nature. Now thus ſeeing CHRIST in regard of both Natures, I come to ſee the *Father*, who hath the ſelfe-ſame Nature, and the Spirit: for in this *Sonne* is the *Father*, and the *Father* in Him; in the *Sonne* and *Father* is the *Spirit*, and they in the *Spirit*. Ioh. 3.

This ſhewes us the groſſe idolatry of the Papiſts, who looke at Images of wood and ſtone, at pictures of old men, leaving this lively Coeſſentiall Image that is painted before us in the Goſpell. *Vſe 2.*

This is an introduction to us how wee may come to know the *Father* and *Spirit*; get CHRIST, know Him, and thou knoweſt all. The ſecond Perſon onely is incarnate; but the three Perſons are all made manifeſt in that fleſh with which the ſecond Perſon is coupled: For the ſelfe-ſame divine Nature of the ſecond is the Nature of both the other alſo. We ſay of a childe, like his parent, Doe you ſee this boy? you ſee his father, he reſembles him up and downe: But if thou ſeeſt this *Sonne*, then thou ſeeſt the *Father* and *Spirit*, for they are in Him: as if wee could ſuppoſe three Perſons, all ſubſiſting in one onely ſoule and body; he that ſhould ſee the one, ſhould ſee the other; for the ſame ſoule and body which one hath, the other two have alſo. Now followeth his deſcription in regard of that reſpect He hath to the Creature, ſet downe in this *Verſe. Hee is the firſt begotten of every creature:* Secondly, Hee is proved both to *Vſe 3.*

be

be the Coessentiall Image of *God*, and first begotten of the Creature by three arguments:

1 His creating all Creatures.

2 His antiquity and being before all Creatures.

3 His susteining all Creatures.

But these words are doubtfull. Two principall constructions are these: the one, that these words note *Christs* eternity, begotten before all Creatures, of the *Father*, by eternall generation. Secondly, these words may signifie Him to be Heire of the Creatures, the *Lord* of them, by a metonymie of the subject for the adjunct, the right of inheritance and dominion belonging by *God*'s Law to the first begotten: and this I take to be the true meaning, for these reasons. 1. CHRIST's eternall existence before all Creatures, is laid downe in the next *Verse* save one, in plaine words. 2. The *Holy Ghost* constrcueth this being the first begotten, as having this annexed, the preeminence over other. 3. *Hebr.* 1.2. Hee is said to be *made heire of all things*, and this followeth; *For by Him all things were created*, as a reason both of His being the naturall *Son* of *God*, with *God*, and true Heire; as here the same words are set downe to prove Him the Essentiall Image or naturall *Sonne*, and the first begotten, that He is Heire or *Lord* of all the Creatures.

2 Marke for explication, how that He is said the *first begotten of all the Creatures*; *Israel God* calleth His *first begotten*; sending to *Pharaoh* to dismisse *Israel* His *Primogenitum*: So *Hebr.* 12.33. all the elect are called *the first begotten*; but this is spoken of them in comparison of the inferiour creatures and rest of mankinde onely. 2. By participation from the first begotten, who is the native Heire, and for distinction is here called *the first begotten*, or *Lord* of the whole Creature.

The

The thing then to be marked, is; *What a wonderfull benefit this is, that we are made subjects to such a King*; who is the *Lord* of all the Creatures: what can we want that are under Him who is the Heire of all things? What can hurt us, who are His subjects that is *Lord* of all the Creatures? We see this doth greatly make for the subjects felicity, the ample Provinces that are subject unto them: It was a circumstance that made much to the dignity of *Salomon's* Kingdome, that he should reigne from Sea to Sea: But what is this to our King, who is *Lord* and Heire of all the Creatures in heaven and earth, seene and unseene? *All power is given mee in heaven and earth*, saith CHRIST; *God* hath set CHRIST in the heavens above all Principalities and Power that is named in this world, or that which is to come. Wee must make use of this. *Obs.*

And first learne to be thankfull to *God*, glad of it; we have cause to be glad that we have a King set over us, who is *Lord* of all the Creatures in heaven, earth, and hell. *Vse 1.*

This maketh much for our incouragement who are CHRIST's true subjects, that our King is the Mighty, having all the Creatures at command. Men that came under *Alexanders* protection, when now he was Monarch of the whole world, how safe did they thinke themselves? who could hurt them, that had such a Protectour? Hence it is that lesser States thinke themselves secure when they have gotten some mightie Potentate, such as his Majesty, to undertake their Protection: But how safe are we that keepe close by faith to our *Lord Iesus*, who is the first begotten, even the *Lord* and Heire of al the Creature, strong by Sea, strong by Land, glorious in Heaven, dreadfull to the powers of darknesse? So it assureth us wee shall want nothing. 2

This

3 This sheweth us whence we derive our title and estates which we have in the Creatures, I meane our estate of inheritance: for it is from Him that is the *Lord* of all. Suppose the King had the selfe-same title in all his Countries which he hath in his Crowne-lands, no man could justly hold or lay claime to any thing further than hee could shew right from the Princes grant, demise, *&c.* or prove himselfe an heire to the King. So it is with us; first all property is in *God* of all things, they are His owne, Hee may doe with them at His pleasure. 2. *God* the *Father* doth give to His naturall *Son*, made manifest in the flesh, all the Creatures, making Him *Lord*, and giving Him all judgement in heaven and earth, under Himselfe. 3. CHRIST the naturall *Sonne* and *Lord* doth take some out of mankinde as brethren to Himselfe, and giveth them state of inheritance, as who by faith on Him are become joynt heires with Him: To others He giveth of His Creatures, partly to testifie His patience and clemencie; as the King giveth allowance to traytors in the Tower, till they are to be brought to execution. 2. As a temporary reward of some temporary service in them, hee maketh them a grant of some portion of His creatures: the world therefore hath title both in *jure fori*, and *jure poli*, to that they lawfully have; but by the title of inheritance, the Saints hold only.

4 This doth shew us how we should seeke to please our King: we see the children of the world wise in their generation, they labour to commend themselves to such as are above, able to advance them, and bestow temporall and spirituall dignities upon them: but who seeketh to please this King, this Priest who hath all promotions in His gift? The *Lord* give us wisdome, we misse not the right doore, we bring not our grist to a wrong mill.

Lastly,

Laſtly, hence the conſciences of ſuch may be ſhaken, who walke diſobeying and provoking this great *Lord*. A fearefull thing to lift up hand againſt a King; yet one might doe it, and flying forth of his dominions recover ſafety: But whither wilt thou fly that diſobeyeſt *Chriſt*? all the Creatures will attach thee, and arreſt thee of high treaſon; for they are at His becke, He is the *Lord* of them. 5.

VERSE 16. *For by Him were all things Created that are in heaven, and that are in earth, viſible and inviſible, whether they be Thrones or Dominions, or Principalities, or powers; all things were Created by Him and for Him.*

NOw he commeth to proove *Chriſt* both GOD and LORD, and together openeth the ground of this His Title of inheritance to the Creature, thus: Hee that made all Creatures, is no Creature; but GOD bleſſed for ever is Lord of all Creatures: but by *Chriſt* all the Creatures were made: therefore He is GOD and moſt juſtly heire to all; who can lay ſo good a claime to them?

1. Then marke in generall from the coherence, *That theſe Creatures we ſee doe give teſtimony to that inviſible* GOD *whom we ſee not*, theſe doe ſpeake aloud, that He who hath Created them is *God*; for the worke doth argue a moſt Almighty and wiſe workeman: and it is made (*Ier.* 10. 11.) the effect diſtinguiſhing all falſe *Gods* from the true; *the Gods that have not made the heavens and the earth, are no Gods*. If we ſhould ſee faire buildings, excellently contrived, we would ſay they were excellent workemen that framed theſe: So ſeeing this world, the heavens, the earth with the furniture of them; we may well conclude, Hee could not bee without a divine power that built all *Obſ* 1.

Iovis omnia plena, præsentemq; refert quælibet herba deum.

these things. Againe these visible things have in them prints of the invisible things in *God*; His power, wisdom *&c.* is graven in them. For looke as the finest artisans, who make the most curious works, as watches, *&c.* They write their names in some part of them, that the making and the Author be discerned: So *God* hath written Himselfe every where in His Creatures, that they might bee knowne for His workemanship, and He for the workeman of them.

Vse. The use of this is, that we should learne, in this frame we see, and in that world of intelligences spiritual natures, which we see not, to acknowledge him that hath framed the booke of the Creatures: though it be not so good as the Grammar of the Scripture which doth describe Him plainely, yet it is a good primmer for us to spell in.

Obs.2. That as He hence prooveth Him *God, so He sheweth what just Title He hath to the Lordship and inheritance of all the Creatures*: It had beene enough if he be granted the onely begotten Sonne of the eternall Father, to proove Him heyre justly; but He that together with the Father created all the Creatures, as *Christ* did, *Ioh.*1.3. *Heb.*1.3. the case is cleere, Hee must needs be Lord of all: but if these were too weake, it might be strengthened with a third, even the redeeming of the Creatures, subjected to vanity through sinne; yea a fourth, *His bearing up of all with His mighty power.*

Heb. 1.3.

Vse. Let us therefore give glory to Him, even as in our nature, and say, thou art heyre of all the creatures, and thou art worthy.

This, for the coherence.

Now for the matter of this first reason, *viz. His creating all things* is first set downe, then each part; the order inverted hath his amplification set downe in these words,

words, *by Him all things were created,* expounded in the words following: And firſt, what thoſe *all things* are, which are ſet downe by a double diſtribution; the one of the ſubject or place, the other of the property, in heaven and earth, all viſible or inviſible. 2. By a particular enumeration of thoſe ſpiritual creatures, which of al other might ſeeme to be exempted from the common law of creation; which point alſo ſoone after *Valentinus* and *Baſilides* did contend for, *viz.* That theſe were not created but begotten of *God.* Now they are deſcribed from the miniſteries in which *God* doth imploy them for the adminiſtring of this world to the good of his Church. 2. He repeateth the other, that *by Chriſt all things were created*; opening the manner of his working and adding the end; for δι' αὐτοῦ doth ſignifie that *Chriſt* was not a ſecondary inſtrument by whom the Father made all things, unworthy of Himſelfe; but a formall worker of all the creatures, which is confirmed alſo, that He is made the *finis reductionis,* the end to which all the creature is reduced to Him, to His glory; whereas if He had beene to His Father as a hatchet is in the hand of a Carpenter, the end of the creature ſhould not have beene to have ſerved His glory.

1 Then we ſee, *that Chriſt our King is the Creator of all things.* *Ioh.* 1. 3. *All things were made by the Word, and without it nothing was made.* *Heb.* 1. 1. It is moſt cleere: for what ever the Father doth, He alſo doth worke; for the ſelfe ſame will is in all the Perſons, that what one worketh the other muſt worke alſo. *Obſerv.*

Which conſideration of CHRIST, doth ſerve firſt to ſtrengthen our faith, and to let us ſee with what reaſon he calleth us to truſt in Him. You *beleeve on the Father, beleeve alſo in Me:* we doe beleeve many things which we *Vſe* 1.

see not, yea which we find much in disposition, making desperate in us: but here is a proppe of faith, *we know whom we have beleeved*, even the beloved Sonne; who though there bee no print appearing of them, is able to create them, He created these things of nothing: who, though we be indisposed to receive things we beleeve, yet this is no let to Him, who out of darkenesse and a confused *Chaos*, brought light, and this goodly harmony of all things. Therefore looke to CHRIST the Author and finisher of thy faith, stand thy ground, feare not, the Creator of heaven and earth is He that hath spoken: lay it at His doore, and there rest thee; thou shalt find all *Amen*: as He hath promised, so He is able to performe: shall not He who hath made all the Hosts of the invisible Angels so bright in knowledge, so burning in love, so unceassant in action, shall not he be able to effect in thee that small measure of Sanctification which Himselfe hath promised and thy heart desired? be confident in Him that is made of *God* thy Sanctifier.

Vse 2. This, that CHRIST is *Creator* of us, doth teach us our duties; even to offer our selves up unto Him: if He never had done any thing to redeeme us, yet we owe our selves unto Him, for that He is our *Creator*; how much more when that three fold cord commeth, His Redemption by His bloud, and saving us by sending His spirit into our hearts? those that give us our lives as our Parents, we say, we owe them our lives: those that save our lives, as when we are ready to be executed, we hold our selves their bounden servants for ever. *Christ* the Father of eternity hath given thee thy life by creation, hath saved thee by redemption.

Vse 3. It letteth us see the decency of the order enacted in that great Councell of the Trinity, that the second Person should

ſhould redeeme us; for what could be more fit then that He by whom we were made, by Him I ſay we ſhould be reſtored?

That there is no creature whereof Chriſt is not the Creator; both high and low are the worke of His hand. It is in correſpondence to that, *He is the firſt begotten of all the Creature*, Lord of it: and reaſon good, for He was the *Creator* of all of it; and this muſt be underſtood with Saint *Johns* limitation, *by Him were made all things that were made*; for defects of ſin and penall evils, as death, *&c.* which are not matter poyſonfull as ſerpents, but the deſtruction of things that have being; theſe are not made by *God*, but come from the ſuggeſtion of the Divell, the will of man falling ſinfully from *God* the fountaine of life and well being. It doth not debaſe *Gods* glorious power to create ſmall things, as we ſee, He cauſed *Ionas* his gourd to come up; but often ſetteth it forth, when all the ſtrength of the creature cannot quicken a fly: And we ſee that in the lice the finger of *God* was acknowledged by them whom greater things did not convince. Yea it is needfull; for if any thing could have being without, it were *God* with Him. *Obſ 2.*

We muſt ſanctifie His name in all things, not with cruelty abuſing, nor with diſdaine rejecting any of the creatures; for they are all the workes of His hands: and as *Salomon* ſpeaketh in another caſe, ſo we may truely ſay, he that deſpiſeth or abuſeth any creature, abuſeth his Maker. Say our ſelves have made any thing, if any marre it, and unlawfully (otherwiſe then our mind ſtandeth) uſeth it, doe we not hold it an injury? ſo will *God* hold Himſelfe abuſed in ſuch miſuſing His workemanſhip. *Vſe 1.*

We muſt learne to conſider of the leaſt creatures, and 2

looke into the natures of them; if a workeman doe make a fly finely in silke, we will view it, admire, commend it: and what new thing doth art invent, the sight whereof we will not rather pay for, then be without? yet for *Gods* creatures, we passe them over, as contemptible, that have things in them admirable: a Spider, an Ant, a little kinde of Mouse, the *Holy Ghost* setteth these as it were into the Pulpit to reade a Lecture to the wisest of us.

It followeth, *that are in Heaven and that are in earth; visible and invisible:* by heavens He meaneth not onely these aspectable ones which our eyes see, but those supreame ones, where *God*, His *Angels*, and the spirits of the just abide. Obs. 3. Observe hence; *How that God hath His places, Ministers attending about Him, unseene and unknowne too*; many such things hath He, which the eye of man hath not seen, nor have not fully entered into mans heart. We that live farre remooved from that heavenly Court, we can know but little, and that by heare-say onely. Take some hamlet of poore subjects that live North-ward, remote from the Court; what doe they know of Kings Mannor houses, of His Court at White-Hall, of the furniture of his roomes, the state of his attendance and service, the solemnities of his Triumphs, the manner of his going to the Parliament House? we that creepe here below, live in a remote place, occupied in meane affaires, we cannot imagine the glorious Majestie of that high Court, where our *God*, our Mediator, with the Angels and spirits of the just, display their glory. True it is, we that are truely faithfull, we are come a little neerer; for we are got into the Suburbs of this City, we are come nigher to *God*, in comparison of the world, nigher to our Mediator; we converse in heaven, we are adjoyned to the innumerable

innumerable multitude of Angels and ſpirits of the juſt. But yet we have but the report, and ſo a ſight by faith without evident view of theſe things.

Theſe things muſt teach us firſt, not to be like ſuch *Vſe.* who will beleeve no more then they ſee, and are halfe *Sadducees*; for Spirits and Angells, they thinke them fancies. O foole, doeſt thou ſee the wind, an elementary thing, yet too ſubtle for the eye to behold? doeſt thou ſee thy owne ſoule? and yet thou feeleſt it; yea when thou ſleepeſt, ere-while it wakeneth and is in action: but the ſpirits of theſe men are incarnate, the things we ſee are nothing to the things that are not as yet ſeene.

Wherefore in the ſecond place, this muſt ſtirre up our 2
deſire, further and further to peepe into theſe things within the vaile, and long for the ſight of theſe things that yet are folded. By nature we have a deſire of knowledg, which maketh us long after newes; where the court is, *&c.* If one ſhould open a piece of ſome rare workmanſhip; we could not be quiet till we got the reſt unfolded: yea this maketh ſome of better abilities, wch dwell in the utmoſt parts, that once in their lives they will goe up to London to ſee the City, Court, King, *&c.* How ſhould this provoke us and checke us as ſluggards, who care not to ſee further off, theſe moſt glorious workes of nature and grace, which our *God* hath begunne to unfold, that long not to ſee the City of GOD and our Prince His deare Sonne, and with Him to make our glorious aboade?

To thinke of theſe inviſible things about us, muſt af- 3
fect us with a ſenſe of our blindneſſe: our *God* is looking with a broad eye upon us: good Angels, armies of them about our bed; bad Angels, the ſtarres not ſo thicke in the firmament over our heads, as they are hovering to

ſpy their advantage: ô ſhall not we grieve that we cannot ſee them? ſhould thy Father and all thy brethren ſtand by, wouldeſt thou not mourne to have ſo ſicke a ſight as could not diſcerne them? and art thou contented with ſuch weake eyes as cannot behold thy heavenly Father, thy brethren and fellow ſervants? would it not grieve thee to be as *Sampſon* with the Philiſtines, thy enemies about thee, and eyes out? wilt thou not grieve to have innumerable evill ſpirits about thee, not being able to perceive them? pray to *God* to open thy eyes, looke into the nature of thy owne ſoule, that will be a good introduction; if thou canſt find thy owne ſoule at the rebound of it, abſtract thy ſelfe from ſenſible objects, ponder things intellectuall.

Obſ. 4. Further it is to be marked, *That our Lord* CHRIST *is the Creator of all the Angels*; all theſe excellent creatures were created as the matter of heaven and earth, the ſoule of man, they were not begotten of GOD, The Divell would by thoſe Primitive monſters have broached to the diſgrace of the only begotten *Sonne* of *God*, though the Scripture calleth us *begotten of God*, in regard of our regeneration; yea, they were created by CHRIST, who is therefore called *the Lord of hoaſts*. If He had created the inferiour things only, it had not beene ſuch an argument of His power and equality with His *Father*: But when the moſt divine creatures are the workes of His hands, O how glorious is He! This doth greatly tend to the Majeſty of our King, into whoſe government we are tranſlated. O we admire, and our eyes dazle at the luſtre and pompous magnificence of earthly Kings, who at their Coronations make Knights, create Earles, Marqueſſes, Dukes: how glorious doe we count them, who can give ſuch degrees? But what are theſe? All of them fleſh:

Iam. 1. 18.

What

What are we to theſe Thrones, Dominions, Principalities, Powers, Angels, Archangels, which our King hath created?

Queſt. It might be asked when He made theſe?

Anſw. The day cannot certainly be defined, onely theſe two things are certaine. (1) That they were not created before that beginning wherein GOD gave being to the whole ſyſteme of the creature, for before it nothing was that is made. (2) It is certaine they were created before the ſecond day was expired. (3) By analogie of mans creation, ſo ſoone as his ſeat was perfected, it is probable that proportionably when theſe bleſſed inviſible manſions were finiſhed, even on the firſt day, that then likewiſe the hoaſts of Angels were created.

Vſe 1. The uſe of this here ſo plainly ſet downe, doth let us ſee even in this one point, the great increaſe of light over that which *Moſes* affordeth; in all the ſtory of the Creation, they are not expreſſely named, their weake ſights not able to endure diſcourſe of ſuch brightneſſe: but our Apoſtle, who had beene wrapt up into the third heaven, doth ſpecifie things which under the Teſtament lay vailed.

2 This doth let us ſee with how good reaſon our King in regard of His humane Nature is *Lord* even of all the Angels, with how good reaſon they are bid to adore Him; they accordingly did miniſter to Him at His birth, in His temptations, at His reſurrection and aſcenſion: And what a ſpurre ſhould this adde to us in our obedience unto Him? Shall Angels and Archangels adore Him, and ſhall not wee bee obſequious to Him? Dare poore Commons deny homage to that King to whom they ſee great Princes in their places doe all obeyſance?

This

3. This giveth us ſecurity that we ſhall have ſent us the helpe of good Angels in our neceſſities; why? becauſe our King is the Creator and *Lord* of them; He hath the command of them at His pleaſure. We ſee if the ſubject in the furtheſt part of our Countrey be aſſailed with forren power, which doth over-match it, the King will levie an armie from the Citie, and places neere him, and ſo ſend them ſuccour: Even ſo our King will ſend theſe His heavenly Citizens, when the powers of darkneſſe doe aſſaile us. *They are miniſtring ſpirits* ſent forth for their ſakes that ſhall be heires of ſalvation.

4 Laſtly, we may hence obſerve, the blinde folly of ſuch who withdraw themſelves from uſing CHRIST's mediation, and betake them to the interceſſion of Angells. Is not this to leave the Creator in ſuch a way wherein He would have us to uſe Him, and to fly to the Creature? Beſides the Angels are not ſuch ill taught ſervants, as to take their *Lord*'s worke out of His hands.

Againe, here is occaſion given to ſpeake of the diſtinct miniſteries of Angels: but *neſcire oportet quod nec ſcire poſſumus nec debemus:* The cleere knowledge of theſe things is reſerved till we ſhall be ἰσάγγελοι, in the heavens. Luke 20. 36.

Obſ. Laſtly obſerve, *That as by Him, ſo to His honour the creature was made.* Whence we marke, firſt, that the *Son* worketh not as a ſervile Miniſter, but as a joynt Author in making all the creatures. Indeed the Scripture giveth an equall authority to CHRIST with the *Father*, in working: *As the Father quickeneth, ſo doth the Sonne whom He will.* That which I, as the Principall, doe uſe my ſervant to doe, is not for his ſake, but my owne: But the end of all theſe things was no leſſe the honour of CHRIST, than of the *Father*. It is enough to note, that the equality in Nature of this *Sonne* with the *Father* may bee conceived. Ioh. 5. 21.

Marke

Marke hence, *That glory is due to* CHRIST *from all the Creatures*; the *Father*, *Sonne*, and *Holy Ghoſt*, all one *God*, have made all things for their glory, *Rom.* 11. *For of Him and by Him, and for Him are all things*, to Him bee glory *for ever*. *God hath made all for Himſelfe, the wicked for the day of evill.* More particularly, CHRIST both as *God* and man is the end of the Creature; as *God* Hee is with *Father* and *Spirit* the laſt end of all; as man every thing ſerveth for His praiſe, both workes of nature and grace; yet ſo that even Himſelfe as *God man* looketh to a further end, the *Father*, *Spirit*, and Himſelfe abſolutely conſidered: the harmony of all is made on foure ſtrings. 2

The *Creature*, *Man*, *Chriſt*, *God*. } And this is the ſweet concord of all, when the Creature ſerveth man, and is for Him; He CHRIST'S, and CHRIST GOD'S.

All is yours, you CHRIST'S, and CHRIST GOD'S. A wiſe man doth not worke that which hee hath no end in, much leſſe *God*: neither could *God* have any other end than Himſelfe; for there was nothing but Himſelfe, when this worke was intended.

We may ſee how injurious we are to *God*, that doe not glorifie Him in His creature: it is ſtrange we ſhould be ſo little affected toward Him in all this goodly frame wee ſee, that wee ſhould ſo careleſſely paſſe by it: when wee will give money to ſee a Lion, Bawboones, yea, the skins of ſome ſea-creatures, and yet not to eye with any obſervation all the goodly creatures, which under our feet, and over our heads are ſo frequnt. *Vſe* 1.

We muſt labor to give praiſe to *God* from every thing: firſt by an heedfull looking upon it: for as it is an artificers glory to have his workes gazed on; So it is *God*'s 2

honour

honour when wee doe but with devotion eye His workmanship. Secondly, you must learne to see and publish the wisdome and power of Him, and His goodnesse and mercy, which is over all. When I see it raine, I may think what a mighty wise good *God* is this; that as a gardiner watereth a bed with his spout-pot, so watereth all the earth at once so sweetly: why are yee, snow, haile? *&c.* these bid us to praise the *Lord*: Have these tongues? No, but it is meant that they should shew matter to us, who have tongues to magnifie His Name.

3 We must learne from them, and provoke our selves to some good by them; if wee could take them forth, *God* hath written lessons upon them; the Ant, the Oxe, the Asse, they would teach us instructions.

VERSE 17. *And Hee is before all things, and by Him all things consist.*

NOw followeth His Antiquity: He that is before all things must needs be *God* and *Lord* of the Creature.

obs. Observe then, *That our King is antienter than all the Creatures*: He was before the beginning, in which all these were made: *Ioh.* 1. 1. IESUS CHRIST *yesterday, to day, and for ever, Hebr.* 13. 8. *His goings forth were from everlasting*, he is (α) and (ω.)

Vse 1. Which doth still serve to amplifie the dignity of our King, and our compleat happinesse, who are translated into His Kingdome. Among other things that grace and adorne Princes, this is one; If they are of ancient House, and can derive their Pedegrees from utmost memory: but our SAVIOUR is *the eternall of dayes*: What Herauld can set downe His descent? No, He is of antiquity which

which ſurpaſſeth the thought of all the Creature, He was from all eternity, is, and ſhall be for ever. And as it augmenteth His glory; So it ſheweth that the right of inheritance is His: *The Angels are called ſons*, and we are called ſons; but beſides that we are equivocally ſo termed, we are alſo younger brethren; and therefore the Lordſhip and inheritance belongeth not to us: I meane that which is primary and univerſall. 2 Iob 38.7.

This teacheth us our duty, even to reverence our King in this conſideration; hee that riſeth not reſpectively to the gray-head, forgetteth his duty: But he that reverenceth not that *God* which is eternall, to whom all ages paſt are but as yeſterday, how foulely is he wanting to himſelfe? 3

It is added, *by Him all things conſiſt*. Which word noteth not onely their being; but that they keepe with their being, their ſweet order and melodious conſent one with another, through Him.

Obſerve then, *That all things are preſerved in their being, moving, and order by Him*: Hee doth continue the ſelfe-ſame creature and order which Himſelfe made firſt and appointed: And as the former gave the glory of Creation to *Chriſt*, ſo this giveth the glory of preſervation and providence to Him alſo: This is plaine by Scripture, *Hebr.* 1.3. *He beareth up all things by the Word of His Power*. In *God we live, and move, and have our being, Act.* 17. Not becauſe He doth worke them only, but becauſe He doth conſerve them in us; *Chriſt* doth not leave His worke when He hath made it, as a Carpenter leaveth his houſe when it is built: but that is true he ſpeaketh, *Ioh.* 5. 17. *My Father worketh hitherto, and I worke*. That Hee did, though without labour, put forth His power in the preſerving of all things; for all things that have not be- *Obſ.*

ing

ing and moving of themſelves, but from another; they cannot be nor move longer than that firſt cauſe doth preſerve them in it: As let us beare up a thing, that cannot ſtand of it ſelfe longer than we hold it up; the thing cannot but fall. So take a thing that moveth not of it ſelfe, make it move; while you ſtirre, it ſtirreth; ceaſe your motion, it ſtandeth ſtill: So all theſe things, they have not being of themſelves, and moving of themſelves, but from *God*, and therefore longer than *God* doth beare them up and move them, they cannot conſiſt in either. Take for compariſon the aire: this is not light of it ſelfe, as we ſee in the night; yet it is inlightened by the Sunne with day-light: when the Sunne therefore commeth, and continueth, the ayre waxeth light, continueth ſo while it continueth, and returneth to darkneſſe when the Sun ſetteth: So *God*, being the fountaine of being and motion, which are not of themſelves, doth begin theſe things, doth make them ſtand in their ſtate; and if He ſhould totally withdraw himſelfe, they would returne to nothing.

Vſe 1. Now this doth firſt much make unto the dignity of this our dread Soveraigne. What is the glory of a King but to maintaine numbers depending on him? to make King-like proviſion, to carry after a ſort their kingdomes on their backes, and beare up all their Countries, yea, to ſupport forren States (as our dread Lady of bleſſed memory did the Low-countries, *Geneva*, &c?) But if this be ſo full of renowne, how then is He to be extolled that beareth up the whole frame of Heaven and earth, and all the hoaſts of them? How bleſſed are they that have ſo mighty an Emperour over them?

Vſe 2. This letteth us ſee what cauſe wee have to cleave unto our LORD IESUS CHRIST, and to kiſſe His beloved

loved *Sonne*, ſeeing that we have our being in Him, all our good is in His hand. We ſee in what reſpect we have ſuch from whom we have our maintenance, who ſupport the ſmall matter of ſtate we have in the world: How much more ſhould we win and keepe to us His favour, that ſuſteineth life, being; yea, though we ſee Him not, giveth us our lots, and maintaineth our portion?

This ſtrengtheneth our faith on Him touching our preſervation: Hee that upholdeth all the Creature, ſhall he be unable or unwilling to underprop our weake ſoules, and ſtabliſh them in every good way? Saint *Paul* ſtrengtheneth the weake Chriſtian thus: He ſhall be confirmed, for *God* is able, able indeed. Shall He that carrieth up the whole world, not be able to ſupport thy poore ſpirit? *Vſe 3.*

Laſtly, we muſt learne to acknowledge *God* as the upholder of the being of things, the preſerver and chiefe worker in all this ordinary courſe of Nature: *God* maketh the Sunne to riſe, *God* raineth on the juſt and unjuſt, *Pſal.* 134. 7, 8. For *God* calleth the Sunne forth, *Eſay* 46. 26. And though vapours diſſolved are meanes of raine, yet *God* chiefly doth prepare and worke it in them; whatſoever the ſecond cauſes doe, *God* doth it much more, for theſe are but inſtruments to Him: the Sithe cannot be ſaid to cut downe graſſe ſo properly as the Mower; nor theſe cauſes to doe any thing ſo properly as *God*, who doth it by them. *Vſe 4.*

VERSE 18. *And He is the head of the body, the Church: who is the beginning, the first borne from the dead, that in all things he might have the preeminence.*

NOw he commeth to describe His Person, as in relation to the Church, which he setteth downe

1 Generally, *He is the Head of the Church.*

2 Particularly, in regard of a particular preeminence which he had in respect of the dead, with the consequent of it: *The first fruit, and first borne of the dead,* that *in all things He might have the preeminence.*

Obs. First then wee see, that CHRIST *hath not Lordship over the Creatures only, but over the Church also*; which doth still according to the scope in the whole description intended, amplifie the excellencie of His Person: the Church is the *Lords* peculiar select treasure, though all the earth bee His besides: how great therefore is hee that hath not the *Lords* deareſt possession excepted from him?

Obs. Secondly, for our selves, marke hence, *What kinde of Head is given us of God; even such a one as is God with the Father,* the *Lord* of all the Creature, the Creator of Angels, eternall, the upholder of all the Creature. He it is that is made of *God* the Head unto us His Church. So *Ephes.* 1.22. *Who is farre above all Principalitie, and power, and might, and dominion, and every name that is named, not onely in this world, but also in that which is to come, under whose feet all the Creature is put, He is our Head*; given of *God.*

Vse 1. Which doth argue the exceeding love of the *Father* unto

unto us, in giving us ſuch a myſticall Head, an Head of pure gold indeed, if we may allude to thoſe words of the Spouſe.

This muſt teach us to reſt only upon Him as our Go- 2
vernour, inward and outward, as an all-ſufficient ſtore-houſe of all grace for us. We muſt not ſupply Him with vice-miniſteriall heads: How needeth Hee one in His roome, who is not only preſent; but beareth up and moveth all the Creature? It is true that CHRIST doth admit (though preſent) the miniſtery of men with Himſelfe; yea, when Hee was in His man-hood upon the earth, He did aſſociate ſuch as laboured under Him, giving them calling; but a miniſteriall Vice-roy through His viſible Church, is a thing the Scripture nor ſound Antiquitie acknowledge not: But CHRIST His man-hood is abſent. As if Kings cannot governe all their Countreyes, though their Perſons be at their Court onely: How much more our King who is with us in Spirit, where two or three are gathered in His Name?

Secondly, there can be no miniſteriall head; for the work of miniſtery CHRIST hath beſtowed not upon Popelike monachs, but upon *Paſtors* and *Teachers*. Eph. 4. 11. Againe, none is able to doe theſe things which the nature of an head inforceth; as to quicken us, to governe us by internall influence; which when the *Papiſts* confeſſe no man can doe, why ſhould they inforce an head under CHRIST, as Kings have viceroyes under them: for a Lord Deputy can doe what the King in perſon ſhould doe; but no man can doe what the Head of the Church is to doe. Againe the Wife is next in authority to the Husband; the Church viſible is the ſpouſe of *Chriſt*, not one man; but the whole Church hath all authority next to Him. Is it fit the Wife ſhould be kept under the go-

vernment of a flagitious servant? such as the Papists grant Popes may be. Let us therefore take heed, that while we set up other heads then *Christ* over the Churches, we doe not reject this glorious Head *Iesus Christ* from ruling over us: as the *Israelites* when they refused that Aristocraticall governement in which *God* ruled, and would have a King like other Nations; the Lord chargeth them not only to have cast off *Samuell*, but himselfe: and what is more fooliſh then to thinke it needfull to have a visible universall high Priest on earth, because CHRIST is in heaven invisible to us touching His corporall presence? should the people of Israell have erected another High Priest to themselves, when *Aaron* was at any time in the Holy of Holies, where he was not visible to them? so we stand here below in the entry, our High Priest is but gone into the Holiest Sanctuary, and we though His Divine nature be with us, will set up another. Sooner shall the heaven have two Suns, then the Church two heads: and though metaphorically one may be said to be the Head of a Church, for the name of *God* Himselfe is thus Communicable, yet in proper analogy none can be so termed: For then the Church might be said His body properly; which is such sacriledge, as He, I thinke, in whose forehead blasphemy is written dare scarce commit. A double head and a double husband become not the Church: the latter is not for her honesty, the former fitteth not to decency. Thus much who is over us.

Observ. 2 Marke from this, that He is called *the Head of His Church*; *what neere compassionate and beneficiall superiority or authority that is which Christ hath over His Church.* He is the Lord of all Creatures, yea the hellish fiend must bow the knee to Him. But He is not an head to every creature,

creature, if we take it in that proper analogicall accommodation which the Scripture looketh to in this terme. The head hath the higheſt place and power in the body; but yet it is ſo intimately conjoyned with every member, ſo amiable and beneficiall a ſuperiority, that the like cannot in nature be ſhewen.

For firſt looke at the head; it is by ſinewes and other ligaments ſtraitely conjoyned to every member: ſo is *Chriſt* through the ſpirit of faith coupled with us.

Secondly from this union the head commeth to have a ſenſe, if any part be diſturbed: ſo hath *Chriſt*, He knoweth how to compaſſionate our infirmities; *Saul, Saul, why perſecuteſt thou Me?*

Thirdly, the head what ever it hath, hath in a ſort for the good of the body. The perfect comlineſſe of the head, is the ornament of that body whereof it is the head; the body being but a deformed trunke if the head be remooved. Againe, the ſenſe and motion which are originally in the head as a fountaine, they are derived from it to every member.

Fourthly, The head giveth full direction to the other members: So *Chriſt* is our glory; He quickeneth us, He giveth us direction both inward and outward. We ſee then that His ſuperiority He hath is moſt intimate, fellow-feeling and commodious unto us.

Which firſt doth let us yet farther ſee what cauſe we have of thankeſgiving, who are come into His kingdom, who is rather an head unto us, then a King over us, as the head is to the body. To have a powerfull wiſe King, is a great guift; but to have one who is rather *Pater* then *Rex Patriæ*, is greater: but to have one who ſhould ſo affect his ſubjects, as to condole with the pooreſt of them, this were a miracle. *Vſe* 1.

2 This must breed willing subjection to CHRIST our Lord: looke at the members of the body; doe they feele it a burthen to doe that which the head directeth to?

3 This must strengthen our affiance towards CHRIST, that He will not faile to take notice of our griefes, to succour and direct us. That is a blockish head which can goe on in a Stoicall dedolency, when the members are ill affected; yea it must assure us that we shall have direction and protection from him.

Obs.3. Marke, *Who they are that have Christ so neere, so beneficiall to them, viz. the Church*; that is, such only who are truely faithfull, who shall one day be presented glorious in the heavens; such as shall at length have salvation by Him. There are in the visible Church many who are by outward profession members of *Christ*; but if they have not learned *Christ* as the truth is in *Christ*, they shall be found not to be of His body; though they seeme so a while. A glasse eye, may be so set into the head, that one would take it verily to be a naturall part of the head; yet it hath but an externall insition which art affordeth, and is nothing lesse then the naturall eye. So many are externally by the Sacrament and externall profession tyed to *Christ*, which are not native members, and have no spirituall combination with Him. Nay, if like some temporisers thou dost get some quicknance of the spirit of *Christ*, yet not such as purifieth the heart, bringeth thee above all things to rejoyce in *Christ Iesus*; thou art not of His body, nor a true member having Him thy head; but art like a wenne or warte, mole or such like thing, which hath a life in the body, but is no member of it.

Vse. Wherefore as you would have any benefit by *Christ*, labour to come into this body, not to be as wennes and wooden

wooden legges, but to be living members, ſuch as have *Chriſt* living in you, teaching you by His ſpirit to thinke, ſpeake and doe all things: it is good being members of good Corporations which have good endowments, priviledges and Charters; but there is not a body like to this, which hath all the unſearchable riches of IESUS CHRIST given it, in which onely there is ſalvation.

That nothing is betwixt Chriſt and His body, and that all the Church is his body; and every one in the *Church* a member of the body, not a ſubſtitute head unto it. Where then ſhall we find the *Pope*? let him take heed, leaſt while he ſtrive to be a ſecondary head, he doe not deprive himſelfe of roome in the body out of which there is no ſalvation. I know a Papiſt will ſay that the *Pope* as he is referred unto *Chriſt*, is a member of the body; but as he is referred to men ſubjected to him, he is a head under *Chriſt*. *Anſwer*, that every one is a member, we reade it, and therefore beleeve; that any one is a head to all but *Chriſt*, we reade it not, and therefore reject it. Beſide, it is likely that betwixt *Chriſt* and the viſible Church, Saint *Peter* ſhould have come in thus; *God* is *Chriſts* head, *Chriſt* of the Spirits with Him, and Saint *Peter* and his ſucceſſors, the *Churches* head: but this is no where found, yea the contrary; *God* over *Chriſt*, *Chriſt* over the *Church*, the *Churches* above *Cephas*. *Objection*, Emperours are for the people, yet not inferior to them. *Anſwer*, Emperors are ſo for the people, that they are Lords over them; and the people are for them, even their Subjects and bodies politique: but Saint *Peter* nor no *Apoſtle* are ſo for the *Church*, that they are Lords of it, and that the *Church* is their *Church* and body myſticall; therefore they are ſo for the *Churches*, that they are inferiors to them. *Obiect.* *Obſ* 4.

Object. Was not Saint *Peter* and the rest immediate legates from *Christ*, and had they not authority which all the *Churches* were to obey? *Answer.* They had, yet their persons still under the *Church*, and their worke of Ministery not to domineere over the *Churches:* the reason is because it was the message and order of the *Churches* Husband, which was of authority above her, not their persons that did relate it. If a man send one of his servants with a command to his Wife; the servant when he hath got this errand, is not a Lord over the Wife, but a servant under her, though his message from her Lord is such which she may not gainesay.

Obs. Fiftly Observe, *the dignity of the faithfull, and their neere conjunction with Christ*, they are the body of *Christ:* not the naturall body united to the second person, nor the Sacramentall body, but a mysticall body; such who by force of *Christ* His Spirit are knit to Him, and receive all things from Him proportionably, as the body naturall doth from the head. Many other comparisons, as of Vine and branches, Man and Wife, *&c.* doe set it downe; but none more lively then this which is the oftenest frequented.

Vse 1. To shew us the excellent condition to which we are brought; to assure us of *Christs* love: who ever hated His owne flesh? He that toucheth you, toucheth the apple of Mine eye.

2. This letteth us also see the fearefulnesse of abusing the godly that are truely faithfull; they lift at millstones.

Obs. Lastly, seeing *Christ* is risen from the dead: *we must labour and strive thither also:* if a Captaine hath made a breach and entered the hold of the enemy; will not the souldiers presse after, and ambitiously affect who should

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get next him? ſo we: *Chriſt* hath led us the daunce, and broke through the gates of death into the City of *God*: we ſhould affect to come after, as Saint *Paul* did; ſtrive for conformity with *Chriſt* in this point; both in the firſt and ſecond Reſurrection.

The third point is: *That Chriſts Reſurrection hath ſpeciall priviledge above all others*: for all others before were not begotten from among the dead, becauſe they were raiſed up with mortality tending to death againe: but our Saviour *Chriſt* in that He dyed, He dyed at once, not long to be held of it; but in that He is *riſen*, He is *raiſed* to *live* for ever, *death ſhall no more have dominion over Him*. *Obſerv.*

2 All other roſe as private and ſingular men, not as publique perſons in the name of other, making hope to all the dead of their reſurrection; therefore they were not the firſt fruits duely gathered, but like a ſingular eare of corne by occaſion more timely gathered. Now *Chriſt* is riſen, as He dyed, not for Himſelfe onely, but for all us: ſo *Chriſt* is riſen in al our names; ſo that as we all dyed in Him, ſo we all are raiſed in Him: as a Burgeſſe of a Parliament, what he doth or ſpeaketh, it is in the name of the Co poration, who doth it in him. When *God* created *Adam*, He made all mankinde, in as much as He made him who was to be a Principle of naturall generation to all mankind, conveying life and being to them in their order: ſo when He raiſed *Chriſt*, He raiſed us all, in as much as He hath raiſed up a ſecond *Adam*, a Principle of ſpirituall regeneration, even of the firſt and ſecond reſurrection to all *Gods* choſen in their order. Hence it is that *Paul* ſaith, *Eph. 2. 6. We are raiſed up in Chriſt, and ſet in heavenly places in Him*: that *Peter* ſaith, 1 Pet. 1. 3. *God hath begotten us to that happy hope in the Reſurrection of Ieſus Chriſt*.

Lastly, He raised Himselfe, *as who was the Lord from heaven*, the quickening Spirit: *Destroy this body, and in three dayes I will raise it up.* Great therefore every way is the prerogative of our *Lord* IESUS CHRIST; even in regard of that Nature which was dead, but now is alive: *He was slaine before the foundation of the world*; Hee is raised up as the hope, and fore-runner of all our immortality. Thou lookest at His death, as thy death, and against all guilt of sinne and terrour of conscience threatning the Curse, doest say, I have borne the Curse in my
Gal. 3. 13. *Lord, made a curse for me*: So against all terrours of bodily death hold this; I am raised up in CHRIST, for He is risen in all our names who beleeve on Him. *If wee be-*
1 Thess. 4. 14. *leeve that* IESUS *is dead and risen againe, so also God shall bring those who are slept in Iesus* (say to life eternall) *with Him.*

VERSE 19. *For it pleased the Father, that in Him should all fulnesse dwell.*

NOw he commeth to give a reason of the former, opening the fountaine, where the Man IESUS CHRIST found such grace, as that in Him all of us should be redeemed; that Hee should be *God* in Person, over all creatures, yea, the Head of His Church, filling all in all. Now the Reason is here set downe to be *the good pleasure of God the Father.* First, that the fulnesse of the God-head (for so it is best construed out of the second *Chap. Vers.* 9.) and not only that the fulnesse of created gifts should dwell personally in this humane Nature, as a Temple. 2. That this Person, *God-man*, should by the Sacrifice of Himselfe, reconcile all unto *God.*

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First then in generall, we ſee; *That whatſoever the manhood of* CHRIST *is lifted up unto, it is the meere grace of God, not the merit of the Creature.* What could this Man doe, which could deſerve this grace, that it ſhould be perſonally united with *God*, and ſo lifted up to be incomparably above all the Angels in heaven? And therefore Saint *Auguſtine* doth not doubt to make CHRIST the Sampler of GOD's free Predeſtination; the free grace of *God* appearing in none ſo much as in Him which is the Head of all. This CHRIST looketh to in His members; *Lord I thanke thee that thou haſt beene pleaſed to reveile theſe things unto babes and ſucklings, and haſt kept them from the wiſe and learned: Even ſo (O Father) becauſe it pleaſed thee.* Yea, I doubt not, but as *God* did predeſtinate him of grace to this honour of being *God* in fellowſhip of Perſon, and of being the Prince of our ſalvation: So *God* in the Covenant He did make with Him, and the commandement He gave Him of laying downe His life, did ſtrike it, and fulfill it of grace, not requiring any thing Hee impoſed on His *Sonne* more than duties of free obedience, which ſhould of grace have that acceptance, and the glorious fruit which followed upon them; and therefore the Scriptures, yea, CHRIST Himſelfe referres all thoſe benefits to *God*'s grace, which upon the death of CHRIST are given us. For it was the fatherly love of *God*, which made Him pleaſed in the death of His *Sonne*, and ſmell a ſavour of reſt: not that the merit of His death did extort ſo much *de rigore juſtitiæ*. And truly that the ſecond Perſon ſhould ever be ſo joyned to our Nature was unſpeakable grace: the Nature of Angels more excellent than ours, found not this favour; *He tooke not the Angelicall Nature, but the ſeed of Abraham.* If a King doe but light and reſt Himſelfe in ſome meane Cottage, it is no ſmall favour: But obſ.

for

for the immortall *God* to dwell by indissoluble bond of union personally in such an house of clay as our Nature is (sinne excepted) it is grace that cannot be comprehended: The greater, if we consider how that *God* full of all Majesty and glory, by His incarnation, thus dwelling in the forme of a servant, did emptie Himselfe, by vayling under this flesh the brightnesse of His glory.

Vse We are then hence to learne; that all things must be ascribed to *God*'s grace, and with CHRIST to rest in this; *Father it hath pleased thee* to give me CHRIST, this or that benefit in CHRIST, yea, to doe all both in me and CHRIST my SAVIOUR, to the glory of thy rich grace: all must come hither, *God* hath made me good in His eyes for this or that. As for the Papists merit, even in rigour of justice, not onely in gracious fidelity, it is prejudiciall to *God*'s grace, I think, not to be found betweene the *Father* and the *Sonne*, much lesse betwixt our *God* and us, with whom it were woe, if all our merits were not free mercies. This in generall.

Now for the matter affirmed, which first is the Qualification of the Person to be a Mediator. 2. The work of mediation, touching which, 3. Things must bee opened.

1 How wee are to conceive of the Person here spoken of *in Him*.
2 What is meant by *all fulnesse*.
3 What is meant by *dwelling*.

1 For the first, he meaneth the beloved *Sonne* as Man; as of the Person of CHRIST, as incarnate: the reason is, because the *Sonne* of *God*, absolutely considered as the second Person in Trinity, hath *all fulnesse*; not by voluntary dispensation, but by naturall necessity; in as much as the eternall *Father*, never was nor could be without His

eternall

eternall *Sonne, God* with Himselfe; this thing never was in the power of His free-will.

For the second, you must know that there is in *Christ* His Person a three-fold fulnesse: The first fundamentall; the other two following, as derived from it. 2

The first is the fulnesse of the divine Nature, which doth personally dwell with that Man-hood in *Christ*: whence it commeth to passe, that this Man is truly called *God*, that is, the Man-hood taken into fellowship of the selfe-perfect and eternall Person of the *Sonne* of *God*; so that it is become as a part of His Person.

The second fulnesse is the fulnesse of Office; to which even *Christ* Man is called, of being our Mediator, Priest, Prophet, and King: For in regard of his humane Nature now united to the second Person, He is as Man called to be the *Christ* of *God*, that is, Anointed.

Thirdly, the fulnesse of created or habituall graces, wherewith the divine Nature doth fill the soule of *Christ*; which are not the divine Properties, but effects which the God-head worketh distinct from it; as the soule giveth the body a life, which is not the life wherewith the soule liveth (for then when the body dieth, the soule should die likewise) but is an effect of it. Now all of them may be here understood, for they are all antecedent qualifications fitting him for this worke, which in the next words is mentioned, especially the first.

Now for the dwelling of all fulnesse in *Christ* Man: the later two are in Him subjectively; the former, *viz.* the God-head, doth dwell in *Christ* Man, not as in the Saints, 2 *Cor.* 6. 23. *I will dwel with you, you are the* οἰκητήριον, *the habitation of God, of God by the Spirit; the Temple of the* HOLY GHOST, which is onely a dwelling by relation of love and communion of the effects of it in grace; nor 3

yet

yet as *God* dwelleth in the glorified Saints, 1 *Cor.* 15. when *God shal be all in al*, which is likewise a dwelling together in regard of aboundant love manifested in the gift of glory; nor any such simple cohabitation; but it dwelleth with this man-hood as with a Nature which is taken to Vnity of Person in the *Sonne* of *God*, and so is through grace become of the substance of the second Person; So that He is now as truly said to be Man also, as before He was said to be *God* only: Now then the summe is; *Christ* as Man, or the Manhood of *Christ* hath the second Person of Trinity, *God* with the *Father* and *Spirit* dwelling personally in it; So that this Man-hood is essentially and substantially coupled with the Deity in unity of one selfe-perfect and eternall Person.

Secondly, it is anointed with fulnesse of Office and of Created gifts; that *Christ God-man*, that every way filled, might be a fit Person to work our reconciliation following, and to be an Head replenishing His Church, which went before.

First then from the matter we see, *what an all-sufficient Head we have: Looke to thy Nature in heaven.* Such a man as hath *Plenitudinem Potestatis*, in regard of office, full of all habituall graces, which our nature can receive, farre above all Angels, yea, full of that never drying Fountaine of life, grace and glory; it being taken into one Person with *God*, neither could he else bee an Head quickening His Church. He that must fill all the blessed Angels and all the redeemed peculiar people of *God*, had need to have the Fountaine of life residing in him.

Vse 1. Which doth both refute that presumptuous usurpation of the man of sinne, I meane the Pope, in challenging to be an head of all the visible Church; whereas *Christ* could not be our Head, were He not *God* as well as Man.

As

As alſo it teacheth us our duty, both whither to run for ſupply, even hither, to the Well-head of grace and life, all fulneſſe is in Him; that we might draw from Him grace plenteouſly, grace heaped on grace. Oh bleſſed are thoſe ſtreames of grace which have this Head of living waters to feed them. 2

As likewiſe it teacheth where to offer prayſe for the meaſure of grace we have received; we ſhould be affected as receivers, in thankfulneſſe to GOD, in humility towards men; For *what have wee that wee have not received?*

Laſtly, this is very comfortable, for if there be ſuch a fulneſſe in CHRIST, then what though there be abundance of ſinne in us and guiltineſſe, yet there is a fulneſſe in Him to remove it, and take it away; a fulneſſe of mercie to heare our ſupplications, a fulneſſe of merit to make a full atonement for our fouleſt ſinnes, a fulneſſe of favour to prevaile with His *Father* in any requeſt; if therefore there be ſuch a fulneſſe in *Chriſt* as there is, be not diſcouraged: though thy ſinnes abound, yet his grace abounds much more, they cannot be ſo out of meaſure ſinfull, as he is mercifull. Remember but the two metaphors in Scripture, *I will ſcatter your ſinnes as a miſt: I wil drowne them in the bottome of the Sea.* Now the Sunne, by reaſon of his force, can ſcatter the thickeſt miſt, as well as the thinneſt vapour: and the Sea, by reaſon of his great vaſtneſſe, can drowne mountaines as well as mole-hils. So CHRIST, by reaſon of the great vaſtneſſe of grace that is in Him, is able, yea, forward and willing to forgive the greateſt, as well as the leaſt ſins: For mercy though it be a quality in us, yet it is a Nature in *God*; now that which is naturall, there is no unwillingneſſe nor wearineſſe in doing of it, as the eye is not weary of ſeeing, the eare is not

weary

weary of hearing: therefore though our ſinnes be never ſo great and many, His grace is all ſufficient for the pardon of them. Now I beſeech you take not this exhortation in vain; for there is nothing more effectual to heale a rebellious diſpoſition, and to cauſe a ſinner to change his courſe, than to bee fully perſwaded that hee ſhall be received to mercy, and that his ſinnes ſhall be forgiven him in *Chriſt*. Therefore let this fulneſſe of mercy in *Chriſt* be an effectuall motive to us all to come in, and to give up our ſelves wholly to *Chriſt*, to ſerve Him with perfect hearts all our dayes.

Obſ. Secondly, marke, *Into what glory our nature is exalted, that God ſhould dwell perſonally in our nature, and take it to Himſelfe, ſo as to be of the ſubſtance of his Perſon:* It is an unſpeakable dignity; all the conceits of men and Angels put together, cannot deviſe an higher exaltation of it: *See* 1 Ioh. 3. 1. *what love the Father hath ſhewed us, that we ſhould be called the ſonnes of God*; having the title and thing through grace of adoption; but that our Nature ſhould be made the true Naturall *Sonne* of *God*, of the ſubſtance of His Perſon, what admiration is here ſufficient? Which muſt be taught diligently to the people, for this is the rocke to ſee the *Son* of *God*, *God* with the *Father* bleſſed for ever, Perſonally exiſting in this our Nature which Hee hath taken unto Him: to ſee *God* dwelling in this His owne ſoule and bodie no leſſe now through free grace of His Perſon, than my ſoule and body are of mine. This is the rocke againſt which *Hell-gates cannot prevaile, this is the oneiy rocke of Iſrael.* But there is place of ſpeaking more fully of this in the next *Chapter*.

VERSE 20. *And by Him to reconcile all things unto Himselfe, and to set at Peace through the bloud of His Crosse both the things in earth, and the things in heaven.*

NOw followeth the benefit: hee had said before, *In Christ wee had pardon, and were received to favour*: Now he sheweth the ground of this, *viz.* It pleased *God*, as to qualifie the Person of *Christ* in manner above-named; so to doe it, to this end, that we might by Him be reconciled: The benefit is first simply propounded, then applyed: The simple propounding hath two parts:

1 The thing to be done by Him; *To reconcile all things to Himselfe.*

2 The manner of doing in those words, *Pacifying all things by His bloud.*

Marke first in the coherence; *What gave occasion to the incarnation of the Son of God, viz. our enemy-like estrangement from God.* We see here that to the intent *God* might reconcile us, He calleth His *Sonne* to be a Mediator: Evill manners give occasion, as we say, to good lawes. You know what brought forth first that secret of the Gospell, *The Seed of the woman shall breake the Serpents head*: This is the nature of *God, to bring light out of darknesse, to overcome evill with good*: As there is nothing so good which the Divell will not draw evill out of; as when he perverteth this grace shewen in *Christ*, to become a cloake of wantonnesse; which *Gregory* observing, exclaimeth, *O felix flagitium!* and indeed the event to the faithfull is happie; but we must not take heart to doe evill, that the miracles of grace might be discovered: you know what the Apostle saith; *Shall we sin that grace may abound? God forbid*; *Observ.* Gen. 3. Rom. 6. 1

forbid; though the Phyſitian reſtore life with poyſon, none will therefore eat it who is wiſe; but let us *expreſſe the vertue of our heavenly Father, who hath called us out of darkneſſe into His marvellous light*; and learne out of evill to doe good, and to wound the Divell with his owne weapon.

Secondly marke, that whereas we were the offenders, and ſhould have ſought to *God*, He doth, when we goe on in our enmitie, ſeeke out a way to reconcile us. Obſerve
Obſ. then, *How God followeth froward man*; He had never done but good by us, we had revolted to the divell from Him, highly provoking Him, yet ſee He ſeeketh us. O gracious Shepheard of ſoules, that commeſt downe from heaven to ſeeke ſtray ſoules; that are as willing to wander as they wickedly ſtrayed! *God was in Chriſt reconciling the world*, you never heard the world firſt ſought Him; mark it, for it ſetteth out His love, Hee is faine to love us firſt, and to overcome our peeviſh wickedneſſe with love, or we ſhould never leave our enmitie.

Vſe. It teacheth us our duty, rebuking the pride of many, who, if one have done them any wrong, and bee ſtiffe through weakneſſe, they will ſay, A God's name let him ſeeke to them, they are as good as he, they are ſure he did the injury: But what if *God* ſhould have ſtood on ſuch nice termes with you? Let us *overcome evill with good*; doe good to thoſe that hate you, *Seeke Peace, and follow after it*, when through peeviſhneſſe of men ſhee is running from you.

Obſ. Thirdly marke, *That Chriſt muſt have the God-head firſt dwell perſonally in Him, before He can take up the matter betwixt God and us.* Whence note, *what it is that maketh the death of Chriſt accepted for all our reconciliation, even this, that He is not bare man, but God alſo.* God was in *Chriſt* reconciling

conciling the world to Himſelfe; who not being *God* durſt have ventured on this worke? 1 *Sam.*2.25. *If man offend, the Iudge can determine; but if a man ſinne againſt the Lord, who will plead for him?* who could have endured the wrath which was to be borne, before attonement could be made? whoſe death could have beene a ſufficient pacification? the Scripture doth hold out this with emphaſie; *God hath redeemed us with His bloud:* the *great God hath given Himſelfe for us, to redeeme us and purifie us to Himſelfe a peculiar people Zealous of good workes. It is God that Iuſtifieth.* Act.20.28 Tit.2.14. Rom.8.

Which doth firſt ſerve for confutation of the Papiſts, who though they yeeld *Chriſt God-man*, yet will have His ſacrificing, praying, *&c.* onely to come from His humane Nature; whereas all the efficacy commeth hence, that the divine Nature, and the humane are conjoyned, as the body to the ſoule, the humane nature being but an inſtrument to the divine: neither is it abſurd that the ſame Perſon who as *God* is to be prayed unto, ſhould as *God-man* pray to Himſelfe, as *God* abſolutely conſidered with the Father and ſpirit: for *Chriſt* ſuſteyneth a double perſon, one as *God* abſolutely conſidered with the Father and Spirit and offended by man, as they; another as *God-man* undertaking to reconcile man offending to the Father Himſelfe, and the Spirit offended. *Vſe* 1.

This doth teach us what we muſt looke at in *Chriſt*: if we will have our conſciences comfortably ſetled in the perſwaſion of our reconcilement, we muſt looke at Him as *God*, who goeth betweene us and *God*; this doth ſtill the conſcience, and fill it with good hope. When we have offended ſome great perſonages, if ſome meane one ſhould moove them in our behalfe, it would not ſo ſtay us: for we know they will often not heare them ſpeake; 2

or have them in light regard, if they doe give them the hearing; but if we can procure such as are their peeres to deale effectually for us, we doubt not but that things shall be well compounded; what will they deny to such as shall be equall to themselves, and most neerely acquainted with them? so with us, &c.

Now in the coherence it selfe these things being marked, come wee to the action it selfe, where are three things.

1 The reconciler, *by Him.*
2 The thing to be reconciled.
3 To whom these things were to be reconciled, *to Him:* which is to be supplied out of the ver. before, where either τῷ θεῷ, indefinitely, or τῷ πατρὶ, may bee understood: out of the first and third circumstances, wee gather these things joyntly.

Obs. *By Him:* Observe hence; *Who is the worker of our reconciliation with God; even this deare Sonne:* the Father testifieth from heaven, saying; *this is my beloved Sonne in whom I am well pleased:* So *Rom.* 3. 25. *Him hath God set forth* (speaking of *Christ*) *as a reconciliation*, as a propitiatory sacrifice in which He would returne into favour with us. *God was in Christ reconciling the world to Himselfe.* The Father and the spirit reconcile us to themselves, but by *Christ*; *Christ* immediately by Himselfe doth procure us favour: and this was it which all the attonements made by propitiatory sacrifices did prefignify unto us; even how this High Priest *Iesus Christ* should with the sacrifice of His bloud make God and us one againe in mutuall love, as He and His Father are one.

Vse 1. Which doth let us see what we must looke to in all terrors of conscience caused by apprehension of *Gods* wrath,

wrath, even to *Ieſus Chriſt*. He hath with His bloud quenched this wild fire, for *Gods* wrath is a conſuming fire. We with ſcreenes doe keepe the fire from face and eys; but they are wiſe which put between their ſoules and *Gods* wrath this ſcreene of *Chriſt* His reconciliation, leaſt this fire burne to the pit of deſtruction.

This muſt make us cleave unto *Chriſt*, even to let our tendereſt bowels love Him that hath done this for us: ô if one doe but take up ſome hurtfull jarre betwixt us and ſome other whoſe favour we have found very beneficiall, whoſe diſpleaſure we find very prejudiciall; wee would be very thankefull to Him. If one ſhould mollifie the Kings diſpleaſure and make Him favour us; would we not with all love imbrace Him? *Chriſt* hath healed worſe things betwixt *God* and thee, love Him with all thy ſoule. If one ſhould interpoſe his mediation to the King for ſome malefactor, ſay a Theefe that hath greatly wronged ſome man in his eſtate; the King will ſay, out of juſtice thou muſt ſee the dammages done bee made whole, and undertake that he ſhal leave that courſe of life; els in juſtice and wiſedome, I cannot but refuſe the ſuite: even ſo if *Chriſt* had not giuen ſuch ſatisfaction as was accepted and undertaken, to kill the raigne of ſinne and enmity againſt *God* for the time to come; this bleſſed reconciliation could not have beene concluded. 2

The uſe of it is to ſtirre us up, if we have care to have *God* reconciled to us, to make ſure that our ſin is covered, and that there be no enmity raging in our hearts againſt Him for hereafter. As he ſaid to *Iehu*, peace *Iehu*? he anſwer'd, *how can there be peace whiles Iezabels fornications are not revenged?* Say thou to *God* in thy enemylike courſes, not ſubject to his commandements, art thou reconciled *Lord?* He wil ſay, how ſhould I? thou haſt that uncovered *Vſe* 1.

in thee which maketh all the quarrell; for I cannot see iniquity so as to like of it, I am *God* that hate it.

2 This teacheth us what is the true way of reconciling, to take away that which maketh the difference, for else truce we may have (which souldiers hostilelike affected have) but true reconcilement will be far from us.

Obs. 2. Marke, *in what all our peace is grounded, the bloud-shed of Iesus Christ*: the phrase is to be noted, *by the bloud of the Crosse*; *by Him*; the latter pointing at the excellency of of His person, as the thing which made His bloud-shed so forceable. This *purgeth all our sinnes* saith Saint *Iohn*. This doth worke a death of sinne, our sinfull life being crucified in Him and through Him; this maketh way for the Father of all mercies to exchange (and that without wrong to His justice) His just wrath with fatherly favour, yea the conspiring Angels, with the heyres of salvation, and joy they have in them, yea peace with all the creatures; yea inward and outward agreement of man with man must hence be derived: for what breakes downe the partition wall; what killeth sinne in vs, but this alone? ô pretious bloud that cryest not for revenge, but speakest better things then the bloud of *Abell*! But here three things are to be layd downe for the cleering of this point.

1 Iohn 1.7.

1 The true order of our reconciliation.
2 What is meant by the bloud of His Crosse.
3 Why the Scripture doth attribute this every where to His bloud and externall sufferings.

1 To the first, we are reconciled in this order: (1) All cause of inward and outward enmity is taken away, the matter of enmity betwixt *God* and us being sinne; betwixt man and man, *Iew* and *Gentile*, the ceremoniall law; now *Christ* by His death did take both away: (2) This done away, *God* doth lay aside wrath, and is quieted toward us.

God

God is ſaid *to ſmell a ſavour of reſt* in *Chriſts* death: ſo that He ſaith, *wrath is not in Me.* (3) He doth come to take us to grace, and ſheweth us the favour of a moſt mercifull Father, and in this is perfect reconciliation.

2 For the ſecond, this phraſe is a Synechdoche, *bloud* is put for a bloudy death upon the Croſſe; and bloudy death on the Croſſe doth together note the curſe of the Law felt in His ſoule who indured it, *Gal.* 3. 13. *Chriſt hath redeemed us from the curſe of the Law, when he was made a curſe for us.* Now though *Chriſts* interceſſion hath His place in appeaſing *God*, and other actions, yet His death is chiefely named, becauſe the force that other things have to pacify *God*, is derived from this ſacrifice, which *Chriſt* the Sacrificer Himſelfe offereth. Againe, He ſo often nameth bloud, not to exclude inward ſufferings, but becauſe this was more eaſily knowne being viſible. 2. The curſed manner in which it was ſhed, that is, how it was ſhed, ſo that His ſoule did feele the wrath of *God* againſt ſinne, the curſe of the Law, for in theſe two ſtands the vertue and excellency of *Chriſts* Paſſion.

This Doctrine is a looking glaſſe to us, wherein we may ſee the heavy diſpleaſure of *God* againſt ſin: heavy it is which could not otherwiſe be reconciled; ſinne is good cheape men thinke; yet we ſee it was of that haynous nature, that the pardon of it could not be purchaſed nor obteyned, but by the ſhedding of the deareſt bloud in the heart of the Sonne of *God.* *Vſe* 1.

It letteth us ſee CHRIST His love to us, and to our peace. 2

It gives us to underſtand in what pretious account we are to have this benefit; if we ſhould buy a thing with a maſſe of money, how charily would we keepe it? but this and the other *are bought, not with ſilver, and gold, but with* 3

the pretious bloud of CHRIST.

Obſerv. Marke laſtly, *the thing in which the Fathers were reconciled to* GOD, *it was* CHRIST *His bloud*: for what ſpirits were at *Chriſts* ſufferings in heaven, which did need reconciling to *God* by bloud, but the ſinne of the juſt, who were dead in the faith of CHRIST to come? Now as we ſee, they by the faith on this *bloud* had ſalvation, *Acts* 15. 11.

Queſt. How can they be ſaid to be reconciled to GOD by *Chriſts* ſufferings, who were in heaven with *God* before He ſuffered?

Anſw. This is ſaid, not in regard that now the benefit was applyed in them, but becauſe now the thing was done, by force wherof they had reconciliation, that was now actually exhibited, whereby they in former ages were taken to mercy: the ſins under the old *Teſtament* are ſaid to be forgiven in *Chriſts* death, *Heb.* 9. 15. becauſe then that was done for which they were pardoned, though the pardon was given forth before. 2. Becauſe theſe things were now actually paſſed twixt *God* offended and *God man* our ſurety and Mediator.

Vſe. This letteth us ſee how *Chriſt* hath beene in all times the onely atonement twixt *God* and us.

Obſ. Laſtly marke hence, *that the Fathers were in heaven before Chriſts aſcenſion: Pſal.* 73. *Thou guideſt me by thy counſell, and takeſt me to glory.* The Saints dying, goe into everlaſting Tabernacles, now what is an everlaſting manſion, never to be changed, but heaven?

VERSE

VERSE 21. *And you which were in times paſt ſtrangers and enemies, becauſe your mindes were ſet in evill workes, hath Hee now alſo reconciled.*

NOw He commeth to ſet downe this benefit with application to them unto whom he wrote.

1 Making way to it, by remembring their former miſery.
2 Hee mentioneth the benefit applied in them with the manner of working it.
3 Openeth the end of it.
4 By way of caution adjoyneth the condition of perſeverance. *verſ.* 22.

First then in generall from the *Apoſtle* his example, note thus much: *That we muſt not onely teach in generall, but apply in particular the things of the Goſpell*: So Saint *Paul* doth every where: the nigher they are brought, the more they affect. To tell a whole Towne there are priviledges beſtowed on it, doth not ſo much move, as to tell them of this or that houſhold that ſuch and ſuch things are beſtowed upon them. And therefore that Sacrament which commeth neareſt, *Take eate, this is my body given for thee,* it is moſt helpefull to particular affiance. Beſide, ſuch is the infirmity of many of *Gods* Children, that if like a Nurſe, you doe not feede them, putting the meate of their ſoule by particular application into their mouth, you may famiſh them, at leaſt keepe them low in this heavenly grace. Againe, there is ſuch an indiligent careleſneſſe that we let them hang in the ayre, unleſſe they be brought the nearer to us: that which is ſayd to every body is ſayd to no body, let it therefore be exemplary for our imitation. *Obſ.*

2 Marke how the *Apoſtle* doth call to their remembrance, what they had formerly beene taught: teaching us, *that we muſt not forget our miſerable condition by nature:* worldly advancement maketh meane ones forgotten, the Prieſt (as we ſpeake) forgetteth he was Clerke: but our ſpirituall dignity muſt therefore be with bearing in mind our naturall miſery. *Such were ſome of you, but now ye are waſhed*, &c.

Obſ.

1 Co. 6. 11

1 For this is a ground of meekeneſſe, it is like the Swannes blacke foote, which when we behold, will humble us.

2 It ſtirreth up holy groanes, *O miſerable man that I am!* *Rom.* 7. 24.

3 It is a good ſallad, and maketh *Chriſt* with His benefits taſte better.

4 It is a good ſpurre to fruitfulneſſe for the time to come. *As you have given your members ſervants unto uncleanneſſe, and to iniquity, ſo now give your members ſervants unto righteouſneſſe in holineſſe.*

Rom. 6. 19

5 Againe, it is the ground of a holy bluſh wherewith all muſt walke before *God*. *What fruit had yee in theſe things, whereof ye are now aſhamed?*

Rom. 6. 21

Vſe 1. We muſt therefore heare on this ſide, when we are told of our naturall eſtates: you muſt not tell of your former lewd led lives in a bravery, but beare them in mind, and ſpeake them when it is for edification, even to glorify *Gods* mercy, to further meekeneſſe, and holy ſhame-facedneſſe in us.

Now for the particular, hee ſets downe their miſery two wayes.

1 In regard of their externall conſtitution, *you who ſometimes were ſtrangers*: Supply it out of the *Epheſ.* 2. 12. *from the Common wealth of Iſrael*: that is, you who ſometime

time were not so much as members with the Church by outward profession and society, much lesse of it (as Saint *Iohn* saith, they were amongst us, but not of us, therefore they went out from us.) 2

2 In regard of their more inward condition: partly standing in the quality and disposition of their mind, which is here set downe, *enemies in minde*: partly in conversation, *in evill workes*; in which we have set downe.

What is a most miserable condition, viz. *not to be a member of Gods visible Church, to be a stranger to the societies where Gods word is preached, discipline practised, where those duties flourish, to which the communion of Saints doth tye us.* They that are estranged from Gods Church, can have no society with God: *He is walking amongst the golden Candlesticks*, amongst His Saints onely, *where two or three are met together in His Name, He is present among them.* *Obs.*

As they have no acquaintance with God, so they are under the power of Sathan, where it is that Saint *Paul* calleth excommunication, the *giving up to Sathan*: Hee that hath not the Church for his Mother, cannot have God for His Father: In a word, heaven and earth the *Eden* and *Paradise* of God, is His Church: So that miserable is that state: nevertheless this was ours sometime in our predecessors. *We were all of us alients from Israel*, but God hath kept us for happy times. 2

Let us therfore be thankfull and bring forth fruites least he take away our Candlesticke, and deface the face of our Churches; causing us to want our holy assemblies. *Vse* 1.

Let us not leave our fellowship, and estrange our selves from Gods people, from the assemblies, as Brownists, and other Novelists doe. To be discommoned a Towne, for a Citizen to be banished a City is a great reproach, but to be an exile from Gods City and discommoned 2

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from the communion of Saints, this is lamentable indeede: being aliens from this Common wealth of the Church, they have nothing to doe with the covenants of grace and of the Gospell; but strangers from all meanes of salvation.

3 This letteth us see that all true comfortable affinity, kindred and society is in *Christ* onely, and in the Word and Ordinances: count all strangers that are not allyed to us in Him; count them forreyners that will not communicate with us in the Word and Ordinances of GOD; strangers, as men of another Nation, though never so neere allyed in Nature: and let our neereſt ſociety, fellowship, and acquaintance be with Saints and holy Christians, in the word and ordinances, as our neereſt kindred; our ſpirituall brethren in CHRIST. Therefore *Abraham* after he was called of GOD and ſanctified, was commanded *to come out from his kindred and fathers house, to count* them Aliens and ſtrangers, to ſeeke new kindred, a new Nation of his owne nature and bloud, the generation of the righteous. Why ſhould we like prodigalls withdraw our ſelves from our fathers houſe, and bring upon our ſelves, by ſuch ſingular ſeparations, this great miſery, to be eſtranged from them who are Gods true Iſraell?

Againe he ſaith, *they were enemies in mind* and workes, affection, and action: note hence: *What is our eſtate by nature, we are enemy like affected to God and His people:* the *wiſedome of the fleſh is enmity against God, it is not ſubject to the Law of* God, *neither indeed can be.* In his Iudgement, he counteth the things of God fooliſhneſſe, in his affections he doth not ſavour them, he counteth of His Commandements as a yoake intollerable, and maketh a tuſh at ſincere obedience: ſo for the Saints, *the righteous*

obſerv.

Rom. 8.

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is an abomination to the wicked. Were not the *Iewes* a mocking in the mouth of the heathen? did they not reproach them for their circumciſion? Gal. 4. 29.

To let us ſee our ſelves: we are altogether by nature thus, heathens, beaſts the moſt of men in part; *we have a law in our fleſh rebelling againſt the law of our mindes*; not enduring the ſpirituall obedience of Gods law. What is all our love of this world: *know you not that the amity of the world is enmity with* GOD? If a woman cared not for her husband, but were bent to the imbraces of other men, were ſhe not enemylike affected to him? ſo we to God: what is enmity if this be not? not to care for him and his wayes, to incline and looke another way: for the Saints, they are our enemies as we thinke, and they are hatefull of all other to us: our ſpirituall phrenſie like not them of all others, whoſe preſence doth binde us in ſome ſort. *Vſe* 1.

We muſt labour to be changed, ſeeking to God to give us another mind: who can endure to heare theſe termes, thou art an enemy, a hater of God, yet who laboureth to be free of the thing, praying to God to purge forth the ſecret hatred which maketh him hee cannot aſſent to, and affect that which is good? Could an honeſt woman find a heart ſtrange to her husband? would ſhee not be aſhamed of it, labour to the contrary? doeſt thou finde a heart averſe not affected toward thy God? ô wilt thou not cry, *who ſhall deliver me from this body of death?* Seeke to GOD to put enmity againſt the ſeede of the Serpent, and *to circumciſe thy heart, making thee love Him. Who ever hardened his heart againſt* GOD *and proſpered?* 2. Deu. 30. 6.

Your mindes were ſet in evill workes:] By repeating the words from the part of the ſentence before, it teacheth thus

Obſ. thus much: *What it is that maketh diſcovery of this enemy-like affection, our naughty actions*, when we do that which croſſeth *God*'s will; that evill worke is the triall of the inward affection; *He that loveth me, keepeth my Commandements: he that keepeth them not, and ſaith he knoweth me, is a lyar, and the truth is not in him.* As the tongue is the interpreter of the minde, ſo is the action to the affection. A traytor, we ſee, may be a traytor in heart and not in attempt; but when his treaſon breaketh forth in ſome diſloyall action, then it is manifeſt that he bare a trayterous heart: So it is with this inward corruption, when now ripe, it practiſeth the rebellion of it in the workes of unrighteouſneſſe.

Vſe. Which meeteth with ſuch as will ſay they love *God*, he were unworthy to live that is an enemie to *God*; but if we looke at their courſe of life, they leave the wayes of *God*, and will have leave to walke in their owne wayes: This is to give *God* good words, and ſpeake Him faire, but indeed to deny Him.

Object. But we have no ſuch intention in any thing we doe.

Anſw. If we through ignorance ſinfully contracted, doe not know that we ſinne againſt *God*, when we doe, this mitigateth not our offence. If one ſhould make himſelfe drunke, and after practice againſt the life of the King and State, would this excuſe him from being a traytor if he ſay I had no ſuch meaning in that I did, I meant the Kings perſon no hurt?

Laſtly, marke hence, *That men by nature are altogether occupied in evill workes; None doth good, no not one, the thought of man is evill onely, and continually.* It is ſtrange how the naturall man is devoted to his owne wayes, which are all evill. *He muſeth miſchiefe on his bed, hee ſleepeth not, if hee have not done his mind.* For his mind is as meat and drinke

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to him, and hee is faſting, not able to take reſt when hee hath not effected it; *He committeth ſinne, and doth his owne will with greedineſſe, he hateth to be reformed* in theſe wayes. Finally, doth not onely doe things evill, but applaudeth others that doe ſo with him. Which things may open this truth, that naturally a man converſeth, and maketh a trade of evill workes; for *figges cannot bee gathered from thornes*, nor an evill tree cannot doe other than bring forth evill fruits.

We are no murtherers, adulterers? &c. *Object.*

There are two ſorts of evill workes: ſome apparantly ſuch as the light of nature condemneth; Others more cloſe, which have the ſhew of externall righteouſneſſe: now ſuch are honeſt courſes world-ward, without religion, and the Phariſees courſe externally both honeſt, and religious, but yet wanting the power of godlineſſe, of which our Saviour teſtifieth, That *many things glorious in mans eye, are abomination before God.* Would not every one condemne ſuch a courſe in a ſervant, if he ſhould ſpend his time, doing things that had no hurt in them, but out of his owne head, never vouchſafing to know his maſters minde in any thing; if he ſhould doe the things bidden him, but when his maſter would have them done thus, he will doe them after his owne faſhion: and when his maſter ſaith, doe ſuch things firſt and chiefly, after take theſe in hand, hee ſhall let the principall alone, and onely be occupied in the other; were not this a wicked courſe in a ſervant? This is the courſe of every honeſt naturall man, that is no more than honeſt world-ward. *Anſw.*

To urge upon men the unrighteouſneſſe of their wayes, yea, of thoſe wayes which may be called righteouſneſſe in compariſon of the other, that they may count all loſſe to be found, having part in grace through CHRIST. *Vſe 1.*

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2 To shew us the difference of one converted and not converted: the one slippeth, and intendeth and endevoureth to doe good, though evill be present, and steppeth in everywhere; the minde of the other is set upon evill: the one beareth the presence of it, mourning under it; the other committeth it willingly, he lyeth in evill, he taketh care to fulfill the lusts of his flesh, hee is a worker of iniquitie.

VERSE 22. *Hath He now reconciled, in the body of His flesh through death, to make you holy and unblameable, and without fault in His sight.*

HItherto of their former Condition. Now he having beaten them downe in remembrance of their misery, doth raise them up in recounting GOD's mercy. Observe hence in generall: *As wee must looke with one eye* Observ. *downe to our unworthinesse, so wee must cast the other upon* GOD's *mercies to us.* These two doe well together; the one corrects the other: so that both as wholesome purging medicines without interlacing restoratives, will weaken too much. 1 *Cor.* 6.11. *Such were some of you, but now yee are washed,* &c. *Eph.*2.13. *Now in* CHRIST IESUS, *yee which once were a farre off, are made neere by the blood of* CHRIST. *Tit.*3.3,4. *We also in times past were unwise, disobedient, deceived,* &c. But, *when the bountifulnesse and love of* GOD *our* SAVIOUR *toward man appeared,* &c. This is to be noted from this: that *Paul* doth not shew them their estate of Nature alone; but being a bitter pill, doth gild it over with annexing their comfortable condition in CHRIST.

Vse. We must learne to compound these meditations, now taking

taking a courſe in remembring our wretched eſtate; now refreſhing our ſelves in recounting the bleſſed benefits we have by CHRIST: as men will walke in ſome garden or orchard, or go a while to ſome pleaſant exerciſe, when they are wearied with bodily labours.

2 From this, *that ſuch are reconciled, marke the free and large grace of God:* if we had beene enemies in heart only, it had beene much to finde favour; but where wee have made a trade of evill workes, and lived all our lives in open rebellion, how undeſerved and how rich is the grace which giveth pardon. If the King doe pardon one whoſe good will is doubtfull, and take him to grace, it is much: but when one hath lived in making attempts on his perſon, then to forget and to forgive, were more than credible clemencie. *The love of God is ſeene in this, that when we were enemies, He gave His Son to reconcile us.* It is the greateſt love that ever the ſons of men enjoyed. Hereby *wee perceive the love of God, becauſe He laid downe His life for us. Herein is love, not that we loved God; but that He loved us, and ſent His Sonne to be the propitiation for our ſinnes.* See how the holy Apoſtle ſpeaking of the love of *God*, ſtill layes his finger upon the matter in this: not in noble birth, in high Parentage, no, no, away with that carnall plea, I hope the LORD loves me, why? becauſe He hath kept me to this day, and He hath given me wealth and health. No, in this it appeares, that He died for you; make this good to your ſoules. In the time of the old Law, there were as it were ſome ſhadowes and glympſe of *Gods* love; but now CHRIST is come, the Sunne ſhines in his full brightneſſe. The bleſſed Apoſtle who was almoſt as neere CHRIST's heart as his body, ſtands admiring at this love; *So God loved the world*; as who ſhould ſay, ſo wonderfull it is, I cannot expreſſe it, it even raviſheth my.

Obſ.

Rom. 5. 10

1 Ioh. 3. 16

1 Ioh. 4. 10

Ioh. 3. 16.

my heart to thinke on it; but ſo it was, that *God* ſhould ſtoope to man, and Majeſty to meaneneſſe, and Heaven bow to earth. The Reaſons hereof are divers.

Reaſ. 1. The firſt is taken from the Partie that loved us, it was *God* bleſſed for ever: had He ſent to a poore man, in time of miſery and poverty, honour or money, it had not been ſuch a wonder; but that he ſhould ſend his *Son*, and that to die for us, this is miraculous: It hath bin heard that a man hath ſent a Pearle to his friend, but this was never heard that any ſhould ſend his whole treaſury; but *God* hath not ſpared to ſend all His whole treaſure. *Coloſſ.* 2.3. the Text ſaith, that in Him are all theſe treaſures of wiſdome and knowledge. Heare this all you poore creatures that have any part in CHRIST: you complaine you are poore, comfort your ſelves in this, you have a treaſure better than the beſt gold in *India*, you have the treaſures of heaven, how then can you be poore? Conſider this: when the leaſt favour was too much for us, and the ſmalleſt mercy more than we deſerved or deſired; yet *God* accounted the greateſt favours too little for us: earth He hath given to us, and that's not enough; heaven Hee hath prepared for us, with the joy and glory thereof, and yet that's not enough; He hath ſent His Spirit to guide us, His CHRIST to redeeme us, nay, He hath beſtowed Himſelfe upon us, hath laid downe His life for us, that by His death we might live.

Reaſ. 2. As the perſon is incomprehenſible, ſo the excellencie of the worke is beyond our reach or conceit; me thinkes this love goes beyond *God* Himſelfe. The excellencie of it appeares in two particulars:

1 In regard of the difficulty thereof: had the *Lord* ſent CHRIST to have beene a King over us, or a Ruler among us, what a comfort had it beene? Should a King

ſend

ſend one of his favourites to a poore creature in priſon, how would it comfort him? but to ſend his ſonne, hee would thinke it unſpeakable and tranſcendent love: The LORD IESUS hath done much more than this; He came down from heaven, where He ſate at the right hand of *God*, and is now bleſſed for ever, he ſuffered here by moſt wicked wretches the curſed death of the Croſſe; that Bleſſedneſſe it ſelfe ſhould be accurſed, that Life it ſelfe ſhould dye, that Glory it ſelfe ſhould be aſhamed, that Happineſſe ſhould become miſery; Nay, yet to goe further, that He ſhould be content to loſe for a time the ſenſe and feeling of the love of His *Father*, not onely to forſake His being, but thus to be tormented for a company of traytors; He that bare up the whole frame of heaven, was ſcarce able to beare the burthen of our ſins, but was even cruſhed under the waight thereof, in that Hee was forced to cry, *My God, my God, why haſt thou forſaken me?* Pſal. 22. 1. 'Tis true as He was a *Son*, Hee was alwayes beloved; but as He was a ſurety, He was not ſo; if this be moſt free love and large grace, judge you.

2 Adde to this the good of the worke, it is that which gives good to all other goods, ſo that without this we never had enjoyed any good truely good. There are two things that hinder our good: 1. The poyſon of ſin that defiles us, and poiſons all the creatures. 2. The juſt anger of *God* for our ſinne, and that curſeth all; had not CHRIST dyed, theſe would never have beene removed.

Conſider the unworthineſſe and baſeneſſe of thoſe for whom Hee dyed. Wee dye becauſe of ſome worth in a man, or ſome benefit formerly received from him: but CHRIST dyed for ſinners, for enemies to Him, traytors againſt Him; this is the wonder, the miracle of all *Reaſ.* 3.

mercies; I may say of CHRIST, what *Saul* of *David*, *Who findes his enemie and slayes him not?* but who findes his enemy and dyeth for him? Had He dyed for Angels, it had beene no great wonder, but for a *Son* to dye to redeeme a slave, to pardon a traytor, to free a rebell, this is unspeakable.

Reas. 4. To shew the abundance of grace, *Where sin aboundeth, grace aboundeth much more*, *Rom.* 6. 2.

Reas. 5. To shew us presidents of mercy, as Saint *Paul* saith of himselfe.

Vse. Here we have matter of admiration, and daily remembrance: Oh suffer not this kindnesse to slip out of your minde, that a company of miscreant wretches should be beloved, saved, and a Sonne slaine; reason cannot reach it, religion doth not desire it, nature doth not require it, nay, justice doth not exact it, only love hath done it: Oh with *David* call earnestly upon thy soule to praise the *Psal.* 103. 1. *Lord, Praise the Lord O my soule*; againe and againe, *awake O my soule and praise the Lord*; when we have done what we can, it is not enough, oh that we could doe more when we have done what we can, call upon the Angels for help, *Praise the Lord all yee Angels and hoasts of the Lord.* Let a poore soule goe aside and thinke with himselfe, Good *Lord*, how comes this, that the *Lord Iesus* should dye for me? if it had beene a creature, or an Angell that had done it, it had not beene so much; but a *Son*, the beloved *Sonne* of *God* to doe all this! heaven and earth, Angels and men can never sufficiently admire this.

Vse 2. If this be so, that *God*'s love is so great to us, Brethren what will ye doe now for *God*? I will say nothing, your hearts shall speake: Hath CHRIST done thus for me? then I will labour to walke answerably to his love, and in some measure worthy thereof; that's the right use. Had a man

man but common reaſon, or good nature in him, he muſt needs thinke it a vile thing to be a traytor againe to that *God* that hath beene ſo mercifull to him. Be not content ſometimes when the fit takes to ſtumble upon a good dutie, but thinke all too little for Him, that thought not His heart bloud too little for you; be frequent in prayer, and abound in holy duties, live no more to your ſelves, but to CHRIST. CHRIST dyed for us; But wherefore? that we ſhould live in ſinne ſtill? No, but *that wee ſhould dye to ſin, and live hence-forth not to our ſelves, but to Him*: Nay, ſaith he, *the love of* CHRIST *conſtraines mee*: Moſt mercy requires moſt duty, the greateſt kindneſſe asketh the greateſt thankfulneſſe at the hand of the receiver. It was that which *Moſes* preſſed upon the children of Iſrael, to remember alwayes to praiſe the *Lord* for His goodneſſe, that had ſo miraculouſly delivered them from the hand of the Ægyptians, and carryed them thorow the red Sea: Oh how much more ſhould we praiſe Him for this? that He not onely redeemed us from Ægypt, but from Hell, not onely from *Pharaoh*, but from *Satan*? therefore above all admire this, and yeeld your ſoules and bodies, and all you have, wholly to the ſervice of the *Lord*: when any temptation violently preſſeth in upon you, ſpeake to your hearts, aud tell them, as ſometime the Apoſtle *Paul* did the *Corinthians*, 1 *Cor.* 6. 19, 20. *Know yee not, that your bodies are the temples of the* HOLY GHOST, *which is in you, and that you are not your owne?* as who ſhould ſay, ye know it full well, that ye are not your owne, ye were bought at a deare rate, even with the bloud of CHRIST; why then doe you follow ſinne, and ſerve your luſts? for ſhame away with this ill dealing, and give every man his owne: let GOD have His, and the Divell his: downe with this hatred and Pride, ſend them

packing to the Divell from whence they came; and resolve to say thus, if sinne presse in upon you: I am not mine owne, the *Lord* hath bought all, and therefore Hee shall have all. Say to *Satan*, I am pressed to serve the King, I have received presse-money at the hands of the *Lord Iesus Christ*; therefore be gone.

3 Imitate Him, *Love your enemies, doe good to them that hate you.*

4 Not to despaire of *Gods* grace for others without, who yet are enemy-like affected toward Him.

5 To assure us that Hee will not faile us, till Hee hath brought us to salvation, now we are friends, who when we were enemies did reconcile us.

Now for the Particulars in this benefit repeated:

1. He setteth downe the fact of reconciling us.
2. The instrument, in the body of His flesh, that is, His humane Nature; a *Synechdoche. Heb.* 5.7. *In the dayes of His flesh He offred up strong cryes to God.* For this our Nature is an instrument personally united, wherein the second Person worketh, and by which, as by a conduit, Hee conveyeth our spirituall life.
3. The manner, *by death.*
4. The end of this our reconcilement, that Hee may present you holy *&c.* that is, Pure: for holinesse is nothing but an universall godly pureness; then negatively, by denying any remainder of spot or corruption inherent which dwelleth in us.

Obs. From the end marke thus much: *That every one who is come to finde sinne forgiven in Christ, shall one day be made glorious before Him:* This is thus gathered; *Christ* doth reconcile us to *God*, to this end that Hee may present us glorious

glorious before Himſelfe: Now either *Chriſt* muſt be fruſtrate of His purpoſe, for which He ſpendeth no leſſe than His bloud, or elſe all true beleevers reconciled to *God* through *Chriſt* His bloud, for this purpoſe ſhall obtaine this end in due ſeaſon. Which is ſo certaine, that Saint *Paul* doubteth not to affirme, according to the propheticall manner, *Such whom He hath juſtified, He hath glorified*; becauſe hee hath begun it in the worke of grace, and will not leave till He have ſet them with *Chriſt* glorious in the Heavens. See *Epheſ.* 5. 26, 27. *Chriſt gave Himſelfe for His Church, that He might ſanctifie and cleanſe it with the waſhing of water, by the Word, that Hee might preſent it to Himſelfe a glorious Church, not having ſpot or wrinkle, or any ſuch thing: but that it ſhould be holy and without blemiſh.* If we buy a thing at a deare rate for this or that purpoſe, will wee when the thing is bought and paid for, not uſe it to that end? it muſt bee becauſe wee were not provident enough to ſee the beſt uſe, our afterthoughts proving wiſer, or becauſe ſome difficulty commeth betwixt us, which we cannot overcome, or that we are inconſtant, or that we did purpoſe it not abſolutely, but conditionally, which condition was out of our hand, in the power of another: But for inconſtancie, impotencie, or improvidence, who dare aſcribe them to the only wiſe, eternall and unchangeable *God?* Would a man with all his ſubſtance procure himſelfe contracted with purpoſe of mariage, and when he had brought it hither thus dearely, leave her then, and not take her to houſe? Shall *God* with His bloud bring us to be contracted to Him by faith, get His *Fathers* liking through Him, and ſhall Hee not when the *Father* and all is pleaſed, take us home to dwell with Him where He is? This ſhall ſuffice to ſhew the truth of it.

Now for the manner of it: Thou must know then that for good purpose, it is an ancient custome, that Contracts goe before mariages, both to trie the constancie of the couple, to encrease their mutuall desires; after a certaine time thus passed, they are publikely presented one before the other, and the man taketh the woman home to house: Thus it is with the *Lord Iesus*; He is contracted to us, but yet to trie us how we will hold to Him, and because our wedding garments are but in making, He stayeth till He come to Iudgement, and then all being finished, we shall bee presented before Him, and bee taken to house, even those heavenly mansions with Him for ever.

VERSE 23. *If ye continue, grounded and stablished in the faith, and be not moved away from the hope of the Gospell, whereof yee have heard, and which hath beene preached to every creature which is under heaven, whereof I Paul am a Minister.*

THere followeth now an exhortation to perseverance, delivered conditionally, *If yee continue*, &c. Where first it may be demanded, whether we be not reconciled to *God* absolutely and freely, without any condition of persevering? Whereunto I answer; that if you looke to the cause of our reconciliation, we are reconciled freely and absolutely by the bloud of *Christ*, not by any thing in us past, present, or to come, and our reconciliation hath alwayes perseverance joyned with it: But if you looke to the proofe and triall of it, whereby we know who is reconciled, and who is not; then reconciliation hath with it a condition of persevering and continuing, that is, no man

man is reconciled, but he continueth. So that perſeverance is a condition not cauſing reconciliation, but proving it.

Obſerve hence, *Whoſoever is partaker of the benefit of reconciliation by Chriſt, muſt perſevere founded and eſtabliſhed* &c. and whoſoever continueth not, but is removed from the hope of the Goſpell, hath no portion in this reconciliation by *Chriſt*. *He that continueth to the end ſhall be ſaved. To him that overcommeth I will give a crowne of life.* As the Iſraelites that deſired to turne backe into Ægypt, though they came out of it with joy and gladneſſe, never entered into the Land of Canaan; yea, *Lot's* wife that did but looke back with a minde ſet upon the riches and pleaſures of Sodom, is left as a fearefull example unto all revolters. Let us therefore caſt our accounts before-hand, and beware that wee bee not removed from our profeſſion. *Obſ.* Mat. 24. 13. Rev. 2. 10. Gen. 19. 17.

But what need we to be admoniſhed or exhorted hereunto, when it is certaine all that are truly reconciled ſhall continue, for whom He loveth, He loveth to the end; and *it is not poſſible that the Elect ſhould be ſeduced.* *Object.* Matth. 24.

This doctrine of the certainty of our continuing, and this exhortation thereunto, have good agreement among themſelves; for He that hath ordained we ſhall not fall away, hath alſo appointed the meanes whereby we are kept from it, whereof this exhortation is a Principall. Our dayes are numbered: ſhall we not therefore ſeeke to prolong our life by food and rayment, or ſhall we therefore caſt our ſelves into the fire or water, becauſe we cannot dye before our time? *God* hath promiſed never to deſtroy the world againe by water, but that there ſhall be ſeed-time and harveſt to the end of the world; ſhall we not therefore ſow nor reape our corne? When Saint *Paul* was in danger of ſhipwracke, the *Lord* promiſed by an *Anſw.*

Act.27.31. Angell, *That not a man among them ſhould be loſt; yet when the marriners would have left the ſhip, hee cried out, except theſe men ſtay, yee cannot be ſafe.*

Now two things are requiſite to make us continue, *viz.*
1. A ſtedfaſt purpoſe of heart to cleave to *God*, *Act.*11.23.
2. A diligent, conſtant, and religious uſe of the meanes.

Who ſo obſerveth theſe two things, ſhall never fall; contrariwiſe, who ſo faileth in either of theſe, can have little hope to perſevere. For firſt, what likelihood he ſhall continue, who hath not ſo much as reſolved with himſelfe ſo to doe?

And ſecondly, how little worth ſuch a reſolution is, without a carefull uſe of the meanes, may appeare by the example of S. *Peter*, who having a ſtrong reſolution not to deny CHRIST, yet fell into it for want of uſing the meanes, in a very groſſe and ſhamefull manner. And this reſolution and uſe of the meanes, is that in effect which the Apoſtle teacheth and requireth in the two words following, where he ſhewes the cauſe and meanes of this continuance, by two compariſons: The firſt is taken from the foundation of an houſe, grounded or founded, teaching that a wiſe builder firſt ſeeketh a good ground, and layeth a ſure foundation, and there buildeth boldly and ſafely upon it; *For though the winds ariſe, the raine falles, and the flouds beat upon the houſe, yet it falleth not*, *Matth.*7. So muſt we doe in the matter of our profeſſion.

Vſe. Let us be ſure therefore we lay a good foundation, let us not profeſſe for our profit, or eſtimation, or company, *&c.* all and every of theſe things will ſurely faile us: but let us ſo heare and learne and be mooved with that we heare,

heare, and make conſcience of it, that if it coſt us all that we have, yet we never ſhrinke; that if our Teachers themſelves ſhould faile or fall away, yet wee ſhall ſtand.

The ſecond is taken from a ſeate, or any thing ſurely ſeated or ſetled and eſtabliſhed in any place. That which is in motion, or ſtirreth to and fro, is eaſily mooved: but we muſt be in our profeſſion as men ſetled and eſtabliſhed, that every of us may ſay, here I ſtand, or rather, here I ſit, here I am ſetled and eſtabliſhed, and that by the hand of *God* Himſelfe, and therefore it is impoſſible, that any fraud or force, craft or cruelty of man or Angell ſhould remoove me hence. We muſt be ſetled and eſtabliſhed.

Expreſſing and declaring this by the contrary, he ſaith, *and be not remooved from the hope of the Goſpell*: meaning the life and glory which the Goſpell promiſeth and teacheth us to hope for; therby teaching: *That they that ſuffer themſelves to be remooved from their profeſſion, give over the hope of their ſalvation.* For what hope of life remaineth when we forſake that which quickens and gives us hope? Obſ.

This Doctrine of the Goſpell, he commendeth, by the large extent and ſpreading of it, affirming *that it hath beene preached to every creature under heaven*; that is, to all Nations, Iewes and Gentiles, and to all ſorts, and ſexes, Noble, baſe, Learned, or unlearned, bond, or free, whereof ſee before. *verſe 6.* The Goſpell hath been preached thorow the World.

Finally, he addeth, *whereof I Paul am a Miniſter*, both *becauſe he was a ſpeciall inſtrument of this large ſpreading of the* Goſpell, whereof ſee *Rom.* 15.15,16. and that he might hereby take occaſion to commend his Miniſterie and labours, which he doth from this place to the third verſe of the next Chapter, to make way for that which Obſ.

which there he begins to ſpeake, concerning the errors crept in among them. Now in that he ſaith he is a Miniſter of the Goſpell, which is common to all other Miniſters ſince CHRIST His reſurrection: he teacheth, that the matter or ſubject which the Miniſters of *Chriſt* are to treate of, and to deliver to the people, is the Goſpel and nothing but the Goſpell, and therefore not opinions and conſtitutions of men, *&c.* I deny not but they may lawfully publiſh ſome ſuch things upon occaſion, which yet ſhould be done very ſparingly.

VERSE 24. *Now I rejoyce in my ſufferings for you, and fulfill the reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church.*

THe ſumme of this *verſe* is this: that the *Apoſtle* having anſwered that which might be objected concerning his ſufferings, commends his Miniſtery to the *Coloſſians*: the parts are two.

1 An anſwer to that which might be objected touching his ſufferings. *verſe* 24.

2 A commendation of his miniſtery. *ver.* 25.

Minding to commend his Miniſtery to them, to make way to that he had to teach, he firſt prevents that which
Object. might be objected againſt the ſame. It might be ſaid, it ſeemeth ſtrange to us, that thou being ſervant to ſo great a Lord as thou haſt deſcribed him to be, ſhouldſt find ſo hard entertainement in the world, being almoſt in continuall afflictions.

Anſw. This is ſo farre from derogating any thing from me or my Miniſtery, that contrarywiſe I have good cauſe to

joy

joy and doe rejoyce therein, for thereby I make ſupply of the ſufferings of *Chriſt*, and that for the good of the *Church* in generall and of you particularly. Wherein firſt obſerve: *That it is no new thing for the miniſters of Chriſt to be afflicted for the Goſpells ſake.* The *Apoſtle* was ſeldome in any other condition; the like was the ſtate of other *Apoſtles* and of the *Prophets* that were before them, and of all other ſanctified Miniſters. *The Diſciple is not above his Maſter, and all that will live godly in Chriſt muſt ſuffer perſecution*; then much more they that teach men ſo to doe: yea this is ſo ordinary to faithfull Miniſters, and ſo uſuall a companion to their faithfulneſſe, that a man may worthily doubt of that Miniſters faithfulneſſe, that findeth not this entertainement in this world. *Obſ.*

They are therefore men either of weake underſtanding, or of a very perverſe heart, who aſſoone as they ſee a Miniſter under perſecution and trouble, forthwith cenſure him as a buſie and factious man: ſo with the ſame breath they give ſentence againſt the holy Apoſtles and Prophets, yea and againſt our SAVIOUR CHRIST Himſelfe. *Vſe 1.*

It is their peeviſhneſſe, want of judgement, and diſcretion, *&c.* that is the cauſe of their trouble. *Obiect.*

There may be ſome ſuch fault in ſome, yea in ſome meaſure in all: but why then eſcaped not Saint *Paul* and other the Apoſtles and Prophets, yea and CHRIST Himſelfe? were they peeviſh? It is therefore ſome other thing that is chiefely the cauſe of Miniſters moleſtations, even the inveterate hatred of the old Serpent and his brood. *Anſw.*

It is for inſtruction, letting ſuch to ſee they have no cauſe to be grieved or aſhamed at their ſufferings for the Goſpell, but to rejoyce rather. *Iam.* 1.2. *My brethren,* 2

count

count it exceeding great joy, when ye fall into divers temptations. And *Acts* 5.41. *Rejoycing that ye are counted worthy to suffer rebuke for* CHRIST. Indeed men ought not to be without sense of their afflictions. How then shall they profit by them? Indeed as they are Gods chastisements, they ought to be grieved at them, and humbled under them. But the joy conceaved at the cause of them, and the honour God vouchsafeth to us in them, ought to swallow up, or at least overcome that sorrow. Many are the reasons why we should rejoyce in this kind of affliction.

But let us consider the reasons alleadged by the *Apostle* in this place.

Object. The first is, because therein *he made a supply of Christs afflictions.* It seemeth then (may some say) that the sufferings of *Christ* are not sufficient, but had neede to bee supplyed and patched up by our good workes, doings or sufferings.

Answ. CHRIST and His members make but one *Christ.* 1 *Cor.* 12. 12. and therefore that which they suffer He suffereth. *Acts* 9.4. *Saul, Saul, why persecutest thou Me?* And He will suffer in His members, that He may be also glorified in them. 2 *Tim.* 1. 11. *Rom.* 8. 17. It is therefore a very comfortable thing, to suffer for the truths sake: And they that fly it by unlawfull meanes, being called to it, eschew their owne comfort, and in seeking to save their life, shall loose it.

2 His second reason, is, because it is for the good of the Church in generall, and of them in particular.

Object. Then the martyrdome of the martyrs in suffering, merits for them.

Answ. The afflictions of the godly, and specially of the Ministers, for the truth, tends greatly to the good of the

Church,

Church, to the confirmation, comfort, and good example of it: but as for merits, it neither needeth any but the merits of CHRIST, neither if it did, could they availe.

But the Papiſts that would wring theſe things from hence, are evidently diſcovered to be blaſphemers of *God* and of CHRIST His Sonne. The Apoſtle oppoſeth this every where. 2 *Tim.* 2. 10. *Therefore I ſuffer all things for the elects ſake, that they might alſo obtaine the ſalvation which is in* IESUS CHRIST *with eternall glory*: 2 *Cor.* 1. 6. *whether we be afflicted, it is for your conſolation and ſalvation.* And *Phil.* 1. 12, 13. He wills *them to underſtand, that his ſufferings turned to the furtherance of the Goſpell: his bonds for Chriſts cauſe were famous in Court and Country*; whereof there was this excellent fruit, *that many of the brethren were imboldened*; and not as men would thinke diſcouraged, *and did more boldly ſpeake the Word.* Here therefore we are taught: *that the Church looſeth nothing, but gaineth much, by the ſufferings of the godly, ſpecially the miniſters.* *Obſerv.*

Which ſhould incourage and comfort us greatly in our ſufferings, ſeeing both we our ſelves and many others reape ſuch fruite thereof. *Vſe* 1.

And here behold the admirable wiſedome and goodneſſe of *God*, defeating the plots, and turning upſidedowne the pretences of the Divell and his curſed inſtruments in their perſecutions of the Miniſters, turning that to the ſingular good, comfort and confirmation of the Church, which they intend and directed to their ruine and overthrow.

Here further obſerve: That the Church is called *the body of Chriſt*; we are as neerely knit to *Chriſt* as the body is to the head, ſo *Eph.* 1. 23. *Obſ.*

To

Vſe 1. To comfort us who are ſo neerely knit unto Him, *bone of His bones, and fleſh of His fleſh.* How can we periſh if He be our head? or what affliction can ſeparate us from Him? *Rom.* 8.

2 And ought not this to make us ready to ſuffer for the Churches ſake, ſeeing it is the body of Ieſus Chriſt? And if wee ought to doe good and to rejoyce in doing good to the Church, though it be by ſufferings; how much more ought we ſo to doe, when we may doe it without ſuffering for it?

VERSE 25. *Whereof I am made a Miniſter, according to the diſpenſation of God, which is given to mee for you, to fulfill the Word of* GOD.

HAving thus remooved that which might have beene objected, he commeth now to the commendation of his miniſtery, wherein he ſetteth forth:

1 The object and cauſes of it, *verſe* 25, 26, 27.

2 His diligence and faithfulneſſe in the execution of it, *verſe* 28, 29.

The object of his miniſterie is here noted to be the Church, whereof hee ſaith, *of which Church I am become a Miniſter*: In which words he reſumeth that he had ſaid in the end of the twenty third *verſe*: for the twenty fourth *verſe* is interpoſed to prevent an *Objection.*

Obſerv. *The Miniſters of* CHRIST, *are the Miniſters of the Church,* which Church is the body of CHRIST, this company of men, this ſelected and choyce company,

as

as the Word tranſlated, *the Church*, doth ſignifie ſuch as labour in the worke of the Goſpell, and none but theſe; *theſe are given of Chriſt for the repayring and building up of the Church.* ἐκκλησία Eph. 4. 11, 12.

Wherein appeareth the great dignity of the *Church*, and the great account God maketh of it, who hath given His beſt guifts to men to doe them ſervice, for their ſalvation, the reſt of the world having no portion in theſe men nor in their guifts or labours. *Vſe* 1.

It ſheweth the great account Miniſters ought to make of their people, and the great care they ought to have of their edification, being of ſo great account with God, and committed to their charge. 2

How unkinde and unnaturall a thing it is for this *Church* or any member of it, to moleſt and perſecute theſe miniſters given of God in His great love to doe them good, even to bee His bleſſed inſtruments to ſave their ſoules. 3

The cauſes of his miniſtery are two, { The efficient. / The end.

The efficient is, *the diſpenſation of* GOD *given him*: whereof the meaning is, that his Miniſtery was freely committed unto him by the moſt wiſe and holy government of GOD, wherewith He governeth His *Church* as His owne houſe, ſo much the Word (diſpenſation) ſignifies, and appointeth His Miniſters as overſeers and ſtewards thereof. GOD is the Lord, the Church is His houſe, the miniſters His ſtewards, the Word and Sacraments, the foode and rayment which they muſt from God miniſter to their brethren and fellow-ſervants. *Obſerv.*

This ſhould make the Miniſters wiſe and faithfull: *Vſe* 1.

happy

Mat. 24. 46. 47. 51. *happy is that ſervant, whom when his maſter ſhall come, ſhall finde ſo doing.* 1 Cor. 4. 2. *It is required in ſtewards, that a man be found faithfull. But if that evill ſervant ſay in his heart, my maſter deferreth his comming, and ſhall beginne to eate and drinke and to ſmite his fellowes; the Lord of that ſervant will come in a day, that hee thinketh not, and will cut him in pieces, and give Him his portion among hypocrites.*

2 And this ſhould make the people diligent and dutifull in receiving their ſpirituall foode and rayment, as from God, at the hand of thoſe that are appointed ſtewHeb. 13. 17 ards and overſeers for them, *that they may doe it with joy and not with griefe*; for that is uncomfortable indeede to the miniſter, and unprofitable to the people.

Of this *diſpenſation* he ſaith: *That it was given to themwards, or for them.* His miniſtery doubtleſſe was given for the uſe and behoofe of the whole Church: for his commiſſion (as of the reſt of the Apoſtles) was generall, Mat. 28. 20 *Goe teach all Nations*, &c. and he profeſſeth, the care *of all* 2 Cor. 11. 28. *the Churches lay upon him*; howbeit having now to doe with the *Coloſſians* he applyeth it to them, affirming that it was given him *for them*, as if it had beene for them alone: teaching, *That the Miniſter ſhould have ſuch care of* Obſ. *every part of his charge, as if his Miniſtery had beene committed to him for their behoofe and profit onely: and that every one pertaining to a Miniſters charge, every family and every perſon, ſhould make ſuch uſe of their miniſter, as if he had received his miniſtery for them alone.* And great reaſon there is of this latter, eſpecially ſeeing God hath ſo diſpoſed, that the ſpeech of the Miniſter reacheth to every one in the aſſembly, being within compaſſe of hearing, as ſufficiently and effectually, as if there were but one perſon ſtanding before him; ſo as every one may reape as much

much profit as if GOD and His Minister respected none but him.

The *end* of his Ministery was *to fulfill the Word of God*, that is, to accomplish the promise of *God* made concerning the exhibiting of CHRIST, and the calling of the *Gentiles*; which *God* fulfilled by sending the *Apostles* to preach CHRIST unto the Gentiles. Looke *Rom.* 1. 1, 5. and *Rom.* 16. 25, 26. In regard hereof the Apostles are said *to have entered upon the Prophets labours, and to have reaped that which they sowed*, because they were sent to performe and publish the performance of the things which God hath promised by the mouths of His Prophets. Hereby then we learne: *That the Ministery, especially of the Apostles (and consequently of Pastors and Teachers in a proportion) is appointed of God; not onely to deliver and publish the promises of God, but by their ministery to performe and fulfill them.* Ioh 4. 37, 38.

Which serveth greatly to commend our Ministery above the Ministery of the Prophets. Which maketh the people more inexcusable, if they profit not by it: and secondly the Ministers more guilty, if we strive not to adorne so excellent a ministery. *Vse* 1.

It may serve to confirme mens faith in the promises not yet performed, which we preach and publish; seeing we preach, and by preaching fulfill many of Gods promises made by the Prophets in their times. For who will not easily be induced to believe a second promise, when his eyes doe see the former performed? 2

VERSE 26. *Even the myſtery which hath been hidde from ages, and from generations, but now is made manifeſt in His Saints.*

THis Word of *God*, that is *the Goſpell*, he commendeth by the quality of it, calling it a Myſtery, as he doth alſo, *Rom.* 16. 25. *Epheſ.* 3. 9. which is a word borrowed from the ſuperſtition of the heathen, ſpecially the *Ægyptians*, whoſe religion was called a myſtery and a ſecret, becauſe their religion was kept hidden from the people and was knowne only to themſelves, being expreſſed by pictures of birds and beaſts, ſo as the people might not underſtand it: wherein the Papiſts agree well with them, who would not have the people acquainted with their religion, but to depend upon their Teachers.

Obſ. Obſerve hence, *The Goſpell is a myſtery that cannot bee attained to by any wit or learning of man.* All the Philoſophers and wiſeſt men, of profoundeſt learning, were never able to diſcover theſe myſteries of the *Goſpell*: they are ſuch ſecrets as could never enter into the heart of any man to conceive. *Great is the myſtery of godlineſſe, God manifeſted in the fleſh*: To know the Fatherly nature, good will and mercy of *God* in CHRIST, to know the eternall purpoſe and counſell of *God* to ſave us and bring us to glory, (us I ſay) that are by nature ſinners, rebels to His Majeſty, for us to be reconciled to *God*; here was a myſtery to the world beyond all apprehenſion of men and Angels; that *Chriſt* ſhould be borne of a Virgin, that the eternall Sonne of *God*, the Lord of life ſhould ſuffer death, and be raiſed up againe by His own infinite power, that we ſhould be juſtified by the righteouſneſſe of another, that theſe bodies after a diſſolution to duſt, ſhould be raiſed up in their numericall parts and live againe with

1 Tim. 3. 16.

God

God in glory &c. Well may we underſtand theſe glorious and tranſcendent myſteries, but we cannot poſſibly comprehend nor conceive them; but cry out, ô the depth of the wiſedome of *God*, &c.

Now the *Goſpell* may be called a myſtery in three regards.

1 Abſolutely, becauſe it is a thing of it ſelfe within the will of *God*, which no creature by it ſelfe is able to know: if a thing within my mind be ſuch that no creature can know it, further then I make it knowne; *none knoweth the things in man, but the ſpirit of men*: how great a deepe and ſecret is that which is within *God* Himſelfe? Thus it ceaſed to be a Myſtery, when God did firſt reveile it.

2 But yet a Myſtery ſtill, in regard of the ſpare revelation and ſmall number of thoſe to whom it is made manifeſt. For a thing is not onely hid while I keepe it in my ſelfe; but while I ſhew it only to ſome few perſons more neere me, it is a ſecret matter ſtill. If the King acquaint ſome two or three of his moſt neere favorites with a ſecret, it remayneth hidde ſtill, and a ſecret in compariſon of things commonly knowne. Thus was the *Goſpell* a myſtery when it was made knowne to the people of the *Iewes* onely; but continued no longer a myſtery in this ſenſe, when now it was notoriouſly publiſhed to all nations.

3 The *Goſpell* is ſtill a myſtery when it is now divulged, in regard of thoſe whoſe eyes are not opened to ſee it, and their eares boared to attend to it; as newes ſo common every where, that they are no newes, are ſtill ſecret to ſuch, who being deafe, have never heard of them: thus it is at this day a hidden riddle to many, Chriſtians by outward profeſſion.

Vſe 1. No mervaile then to ſee ſo many men, yea ſo many wiſe and learned men ignorant and erring concerning the Doctrine of the *Goſpell*; it is not every mans caſe to underſtand a myſtery, untill the ſpirit of the Lord come: there is a vayle over our eyes that we cannot poſſibly diſcerne the wiſedome of *God*: Saint *Paul* was quicke ſighted, no Cyclop, that held the truth in unrighteouſneſſe, but in all the learning of the Phariſees very exact; yet he could not diſcerne theſe matters till the Lord pulled downe the ſcales from his eyes, and ſhined to his heart with a glorious light from heaven.

2 We ſee what we muſt impute our not profitting unto; even this, that we have not gotten the eye-bright of the Spirit wherewith our eyes ſhould be cleered: we doe many, like the Woman, who going to bed ſeeing, and in the night taken blind, waking in the morning, complained of the Curtaines: So we not diſcerning of our ſpirituall blindneſſe, we complaine of the Curtaine, ſtrange manner of teaching, obſcure ſpeaking, perplexed ſentences, I know not what in the Teacher, when in truth the fault is neerer home; we are too much in our owne light, not knowing our ſelves: for the points of the *Goſpell* are not darke in themſelves, but that they light into the hands of ſuch darke expoſitors as we are, in whom is nothing but darkeneſſe; ſo that we had neede to pray with *David*;

Pſal. 119. *Lord open mine eyes, that I may ſee the wonders of thy Law.*

3 We ſee what great cauſe we have to mervaile at the goodneſſe of *God* towards us, who hath vouchſafed to reveile this bleſſed myſtery unto us.

Of this myſtery, hee ſaith, *that it was hidden from*

Obſerv. *eternity and from all ages.* Obſerve: *The myſtery of the Goſpell was hid from all ages before Chriſt. Rom.* 16. 25. and *Epheſ.*

Epheſ. 3. 9. Touching the Gentiles, it is cleare that this myſtery of the Goſpell was hidden altogether from them; and concerning the Iewes, although they had the Promiſes; yet both had them obſcurely ſhadowed in types and figures, and they ſaw not the performance of them untill *Chriſt* His time: therefore it was, that at firſt they made ſuch oppoſition to the Goſpell; and when they began to ſubmit themſelves to it, and embrace it, yet they could not for a good ſpace conceive how it could be that the Gentiles ſhould be partakers of eternall life with them. Rom. 16. 25.

Secondly, That it was now made knowne, not to all but to the Gentiles, that is, to thoſe who being juſtified by faith in CHRIST, give themſelves to the ſtudy and practice of ſanctification. *Where appeareth, how greatly we are bound to Almighty* GOD, *who hath vouchſafed, not to equall us alone with the Iewes, His ancient choſen people:* Vs, I ſay, who were prophane *and uncircumciſed* Gentiles, *without* CHRIST, *aliens from the Common-wealth of Iſrael, ſtrangers from the Covenants of promiſe, without hope, without* GOD *in the world, but even to preferre us before them, giving us to ſee and heare thoſe things, which many Kings and Prophets among them deſired to heare and ſee, but had it not granted to them.* O LORD, who were we, or our fathers fathers houſes, or what were their or our deſerts towards Thee, that Thou ſhould'ſt be pleaſed thus to deale with us, and thus highly to exalt us? And ſhall we turne backe againe to the wayes of our former blindneſſe? GOD forbid; yea, rather how ought we in knowledge, faith and holineſſe, to exceed thoſe before whom our gracious GOD hath ſo farre preferred us? Here note the great priviledge of the Saints to whom GOD is pleaſed to reveale this myſtery, paſſing by all other men, of what degree *Obſ.* Epheſ. 2. 11, 12.

gree or dignitie ſoever. *Pſal.*25.14. *The ſecret of the Lord is revealed to them that feare Him.* The Sunne ſhineth and the raine falleth upon other men; but His myſteries He openeth not, but to thoſe that love Him, being before beloved of Him.

Object. But we ſee many wretched men underſtand the myſtery of the Goſpell, can diſpute of it, defend it.

Anſw. Their knowledge is no knowledge, becauſe practice is not joyned with it. 2. Even they alſo are by profeſſion Saints.

Vſe. To ſtirre up to thankfulneſſe and all holy endevour to walke worthy of it: this we ſhall the rather be induced to, if we conſider the cauſe, moving GOD thus to deale with us; not our wits, or wils, or worthineſſe, or any thing elſe in us, or in any other creature, but even his own good pleaſure. As *Epheſ.*1.9. *Having made knowne to us the myſtery of His will, according to His good pleaſure, which He purpoſed in Himſelfe.*

VERSE 27. *To whom God would make knowne, what is the riches of the glory of this myſtery among the Gentiles, which is Chriſt in you the hope of glory.*

VNto this myſtery of the Goſpel now ſpread abroad among the Gentiles, he aſcribeth *glory*; *yea, riches of glory*, that is, abundance of glory: thereby teaching, *That*

Obſerv. *the Goſpell preached among the Gentiles, is not only a myſtery, but a myſtery full of glory.* Even that wherein the glorious power, goodneſſe, and wiſdome of *God* is ſet forth: For what power, goodneſſe or wiſdome is any thing comparable with that which appeareth in mans redemption?

Verily

Verily all the glory of earthly Kings, wherein they ſet forth their power, goodneſſe, wiſdome, is but a childiſh thing in compariſon of this. Let men therefore of ſhallow underſtanding, admire and magnifie the glorious ſhewes and actions of earthly Kings: Let us admire and adore this myſtery of the Goſpell among the Gentiles; and the rather, becauſe we our ſelves are partakers of it, and by it transformed into the Image of *God*.

This glorious myſtery is ſet forth by the ſubject of it, *which is Chriſt*; for *Chriſt* is the only ſubject of the Goſpell. Whoſoever and whatſoever teacheth CHRIST, teacheth the myſtery of the Goſpell; and whoſoever teacheth not *Chriſt*, teacheth not the Goſpell. *Obſ.*

Of CHRIST he ſaith, that He is *among us Gentiles*; for ſo ſhould this word, ἐν, be here rendered as it is immediately before, *among the Gentiles*; for by the Goſpell we have *Communion with God and with Chriſt his Son: He dineth, and ſuppeth, and lodgeth with us*; we ſee, and heare, and feele, and taſte, and eat, and drinke Him: How glorious then is the Goſpell, by which IESUS CHRIST is communicated with us? And how glorious is the Church? Even *the Temple of God*. When *Iacob* going downe into *Meſopotamia*, ſlept, and in his dreame ſaw a ladder reaching from earth to heaven, the Angels aſcending and deſcending, and the *Lord* ſtanding at the top of the ladder; being awakened, he ſaid, *Surely the Lord was in this place, and I was not aware of it*: So may we ſay, ſurely the *Lord* is among us, even the *Lord Ieſus Chriſt*, and we conſider it not. *Obſ.* 1 Ioh. 1. 3.

Let us therefore *put off our ſhooes from off our feet, for the ground whereon we ſtand is holy ground*: Let us ſanctifie our ſelves, for the *Lord* of all the world is among us. And henceforth let us be aſhamed to profeſſe that wee have *Vſe* 1.

communion with Him, and yet hold fellowship with Him and sinners.

Vse 2. Let us also with comfort consider our dignity and honour, among whom the *Sonne* of *God* is, and by Him the *Father* also is pleased to dwell.

Vse 3. And what then though wee be forced to live among thornes and bryars, among serpents and scorpions, among men wholly set upon mischiefe, whose tongues are swords, who have the poyson of Aspes under their lips? Let this comfort us, that the *Lord Iesus Christ* liveth amongst us, and in us, by His Holy *Spirit*, and will be with us to the end of the world.

This CHRIST he describeth by His effect toward us, calling Him *the hope of glory*; that is, He in whom, and by whom, we hope and looke for glory: So, 1 *Tim.* 1. 1. He is called *Our hope.*

Observ. CHRIST *then is He in whom we looke and wait for glory.* *God*, which cannot lye, hath promised to give us further assurance of it, Hee hath lift up CHRIST on high, placed Him at His right hand farre above all Principalities, *&c.* and made Him partaker of His glory: *When He shall appeare, then shall we also appeare with Him in glory*: this wee wait and looke for, this is our rest.

Vse 1. What then though reproach and shame befall us in this evill world? Let us beare it with patience, and with joy looke up to the glory prepared for us. And what if an armie of evills meet with us here below? by the helpe of Christ we shall overcome them all, and be more than conquerours, and in the end crowned with a crowne of immortall glory. There wanteth nothing but a little waiting; *Yet a little while, and He that shall come, will come, and will not tarry. Behold Hee commeth in the clouds, and His reward of glory is with Him.*

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In the meane time let us live as thoſe that look for His glory, and not diſhonour our ſelves with baſe actions of ſinne, that are appointed for ſuch glory. 2.

VERSE 27. *To whom God would make knowne what is the riches of the glory of this myſtery among the Gentiles, which is Chriſt in you, the hope of glory.*

THe Apoſtle having commended the Goſpel unto the *Coloſsians*, by the excellencies aſcribed unto it; that it is *a myſtery* and a Secret, knowne onely of a few; then from the antiquity of it, *hid ſince the world began*; and from the peculiarity of this priviledge; onely to the Saints, not to the reſt of the world, in reſpect of the ſaving vertue and power of it:

Now he preſſeth his exhortation to embrace and receive it; and the rather we ſhould be induced hereunto, if we conſider the cauſe moving *God* thus to deale with us, *viz.* not for any thing in our ſelves, not for our worthineſſe, for our parts, our wit, or wils, or any thing elſe, or any other creature; but meerely of His owne good will and pleaſure, *to whom God would*: What ſhould move to make this difference betweene men, ſeeing all naturally are in the ſame caſe and condition? even his owne will and good pleaſure.

Hence obſerve: *That the cauſe why the Goſpell is revealed to us, and not to others, is the will and good pleaſure of God.* Doctr.

So CHRIST ſaith; *Matth.* 11 25. *I give thee thankes O Father Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and revealed them unto babes. Even ſo, O Father, becauſe ſuch was thy good pleaſure.*

ſure. Were it any diſpoſitions fore-ſeene in men, then thoſe ſhould be called and taught, who were of the beſt capacitie and towardneſſe, who were for civill carriage moſt unblameable; but not many wiſe, not many of great wit, but babes and ſimples ones are called; yea, Publicans and Harlots had theſe things made known to them, when Philoſophers and Phariſaicall Civilians were excluded. To ſhew it in particular, as it is a grace of *God* to give His Lawes and ordinances; ſo it is His meere Grace that they are beſtowed on any, rather than others: This is ſhewed in giving them to Iſrael, who were worſe than *Tyre* and *Sydon*, than *Niniveh*, than the Nations; *I doe not ſend thee*
Ezck. 3.3. *to a Nation of a ſtrange tongue, they would heare thee. Had theſe things beene done in Tyre and Sydon, they would have repented. Niniveh repented at the preaching of Ionah, Loe a greater than Ionah is here*: Yea, *God* is forced every where to upbraid them with ſtiffe-neckedneſſe, a necke of ſteele, with hard hearts, hearts like Adamant, with brazen fore-heads; yea, to call them a gain-ſaying and rebellious people. Even as His pleaſure carryeth raine to one place and to another; So He maketh His Miniſters drop the Word of Wiſdome amongſt ſome, and not amongſt other ſome. *Matth.* 10. 6. *Goe not into the way of the Samaritans.* So, *Acts* 16. 7. *Goe not whither thou intendedſt, but into Macedonia.* Now if mans outward teaching be affoorded out of meere grace, how much more *Gods* inward teaching; yea, His opening the eye of our mindes? As no reaſon can be given why one mans eyes were opened, one dead man raiſed, rather than all the reſt: So no man can give a reaſon why theſe who now ſee and beleeve, ſhould be made to ſee rather than others.

Vſe 1. This ſerveth to confute thoſe who thinke the Word

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to be given or deteyned according to ſomething in them to whom it is given, or from whom it is deteyned, in them or their progenitors. But we have ſhewed ſufficiently, that it is firſt ſent amongſt any freely, and if it be withheld from any, it muſt be for their owne deſerts, or ſome who have beene before them, parents to them: not for their owne deſerts; for many of the heathen were not ſo hard hearted and impenitent as the *Iew*; and for their Parents fault it could not be withheld, unleſſe we would make particular Parents to ſtand for themſelves and their Children; yea, ſome thinke that the inward teaching, which doth ſo teach that it changeth the mind, that this teaching I ſay, is given to ſuch whom *God* doth ſee as fit to worke with it and uſe to this purpoſe: as a Captaine ſetteth a man on a horſe whom he doth ſee will mannage him well. But this doth preſuppoſe a connaturall *Correſpondence* in corrupt nature, to the ſupernaturall grace of *God*, and a power in nature to uſe grace aright, which hath long ſince beene condemned as a Pelagian error, from theſe grounds; that we cannot doe any thing which profiteth to ſalvation, out of *Chriſt*, that we are not fit to thinke a good thought.

Let us acknowledge *Gods* free grace that we have theſe things opened and revealed to us; we of meane parts for underſtanding in compariſon of others, we who have beene often more vilely and viciouſly diſpoſed then others: let us acknowledge that He hath opened theſe things and hidde them from others, even becauſe it ſo pleaſed Him. Finally, let us walke worthy theſe ordinances, to be fruitfull in them, leaſt He ſay to us as to Capernaum; *woe be to thee, thou wert lifted up to heaven, but I will throw thee downe to hell.* *Vſe 2.*

What is the riches of the glory of this myſtery] Vnto this myſtery,

mystery of the *Gospell* now spread abroad among the *Gentiles*, be ascribed *glory*, yea *riches* of glory; that is, abundance of glory: thereby teaching us:

Doct. *That the Gospell preached is not onely a mystery, but a mystery full of glory.* Even that wherein the glorious power, goodnesse and wisedome of God is set forth: for what power, goodnesse or wisedome is any thing comparable with that which appeareth in mans redemption? verily all the glory of earthly Kings, wherein they set forth their power, goodnesse, wisedome, is nothing in comparison hereof. The Gospell is not onely of great excellency in it selfe, but it puts glory and excellency upon all that doe sincerely professe and embrace it; it makes them to shine gloriously in all their conversation before God and men: so saith *Salomon*; *Exalt wisedome, and shee shall exalt thee, shee shall bring thee to honour: if thou embrace her, shee shall give thee a comely ornament unto thy head, yea shee shall give thee a crowne of glory.*

Pro.4.8.9

Vse. Let us then admire and adore this mystery of the Gospell; and the rather because we our selves are partakers of it, and by it transformed into the image of God from glory to glory, by the spirit of God.

This glorious mystery he setteth forth by the subject of it, which is *Christ*;

Doct. Whence observe, *what the maine subject, and substance of the Gospell is, it is Christ.* Whosoever and whatsoever teacheth *Christ*, teacheth the mystery of the Gospell; and whosoever teacheth not *Christ*, teacheth not the Gospell.

Of *Christ* he saith, *that He is among us*; for so should the particle ἐν be here rendred, as it is immediately before (among the Gentiles.) For by the Gospell we have communion with God, and with *Christ* His Sonne.

Observe

Obſerve hence; *That* CHRIST *dwelleth in His members, in all true believers:* He lives in them, *He dyneth and ſuppeth* and lodgeth with us; we ſee and heare, and feele, we taſte and eate Him. How glorious then is the Goſpell, by which *Ieſus Chriſt* is communicated with us, and how glorious is the Church, even the aſſembly of GODS people among whom CHRIST the Sonne of GOD dwelleth? For better cleering of this point, I will ſhew you what it is to have CHRIST dwelling in us, *viz.* When He doth exiſt after another manner then He did before; when there are other effects then there were before; when He doth ſhew Himſelfe kinde and favourable, when He doth manifeſt His comfortable preſence, as he did in the Temple. It is ſeene in foure particulars. Doct.

1 When as He commeth into the heart to be there, He is united unto it and made one with it.

2 He continues in the heart, where once he begins to dwell; and that is the reaſon why we continue in the ſtate of grace.

3 He delighteth in us, he delighteth to dwell in the place where He dwelleth: For a man cannot properly be ſaid to dwell in a place, except he delight to dwell there. A man may be in a priſon all his life long, yet cannot be ſaid to dwell there, becauſe he hath no delight to be there, he would not be there, if he could chooſe.

4 He is ſaid to dwell in us, becauſe he is ſo operative there, he worketh efficaciouſly in all the parts and faculties of the ſoule: He dwells in the ſoule as fire in the iron, He is in every part thereof.

If it be objected; how can *Chriſt* ſo dwell in us, ſeeing He is in heaven and we on earth? Object.

He dwelleth in us as the Sunne in the houſe, by his influence Anſw.

influence of grace into our hearts; so that though He be absent, yet He dwells there. By these effects *Christ* discovereth Himselfe to be in us.

Quest. But what doe the Saints get by His comming?

Answ. Many speciall priviledges and benefits come thereby: as

1 Where CHRIST dwels, He makes that person glorious, He fills his heart with glory; and this I take out of *Psal.* 24. 7. *Be ye lift up ye everlasting doores, that the King of glory may come in.* Where CHRIST comes into the heart, Hee comes as a King of glory, Hee comes not as a man that is glorious, who keepes his glory to himselfe, but He communicates His glory to us. And herein is the difference betwixt CHRIST and an earthly Prince: When a Prince comes into a house, the house is the same still, he keepes his glory to himselfe: But where *Christ* comes, He changes the heart, he alters the house, He makes that glorious; He beautifies and decks the soule with such excellencies as makes us seeme glorious to our selves, and appeare so to others. So *Moses* face did shine, because God did communicate His glory to him; now that outward glory was a type of this inward glory, which *Christ* communicates to the soule of him in whom He dwells.

2 Where *Christ* comes in, He ruleth and governeth the soule, He guides the spirit where he dwells, He keepes the heart in order, He keepes the understanding, will and affections in obedience; and this I take also out of *Psal.* 24. *Be yee lift up yee everlasting doores* (speaking of the soule.) For *Christ* where He comes, He comes like a King, He ruleth as a King, He brings His kingdome with Him: As Sathan rules in the children of disobedience; so CHRIST ruleth in the children of obedience; He guides

guides and orders the spirit the right way.

3 Where *Christ* enters in and dwells, He refresheth the heart, He comforts the heart, He brings a great deale of joy with Him. So saith the Prophet *Esay* Chap. 57. Esay. 57. 15. *Thus saith the High and lofty one that inhabiteth eternity, whose Name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of contrite ones.*

Here are two benefits layd downe, { To refresh. / To give life.

He doth refresh the spirit of the humble, that is, when the spirit is drooping and the heart is made sadde and dejected, meditating upon nothing but feares and dangers, then *Christ* comes into the heart and calmes all, sets all at rest, brings tranquillity and refresheth the soule; even as a man that feareth death, is refreshed when a pardon commeth. He fills the heart with joy where He comes; as the Sunne doth bring light where ere it is present: and no more can a man have *Christ* in his heart without joy, then he can have the Sunne without light. For He brings matter of joy with Him, He brings salvation with Him, as when He came home to *Zaccheus*, He said, *this day is salvation come to thy house*; and if *Christ* so say to any man, He brings matter of great joy. Againe when he comes, He brings the spirit of joy, called therefore the *joy of the Holy Ghost*: for where the *Holy Ghost* is, He is full of joy. Againe, where He comes, He brings His kingdome with Him, and that consists of joy; *Rom.* 14. 17. Luke 19.

4 Where *Christ* dwells, He gives life, He makes them living men: for He dwelleth in His Saints as the Vine in the branches, and every man that is in Him is a branch in

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the Vine: All the properties of life we have from Him: our ſenſe and motion is from Him: in Him we live and moove and have our being: from Him is our life derived.

1 Ioh. 5. 12. *He that hath the Son, hath life.* For as the old *Adam* did communicate corruption to us to make us active in ſinne: So the ſecond *Adam* doth communicate grace and life to all that are borne of Him, and therefore is called, *the quickning ſpirit.* For, as a man doth then live, when his ſoule comes into his body; So doth the ſoule then live, when CHRIST comes into the ſoule: and therefore He is ſaydto be, *the Reſurrection and the Life,* for where He is, there is Life.

5 The laſt benefit is *Defence*, Hee defends thoſe in whom He dwels, He is a buckler to them, He preſerves them from all croſſes, at the leaſt from the evill of them. And herein is the difference betwixt CHRIST and other Inhabitants: Other Inhabitants are defended by their houſes, but Hee the Inhabitant defends the houſe. And good reaſon, for though He dwell in our hearts, yet, *He is our Habitation.* This is excellently expreſſed, *Eſa. 4. 5, 6. Vpon all the glory ſhall be defence*; that is, upon all the people that are glorious: I will bee to them (ſaith God) *a Covering and a ſhadow in the day from the heate, and for a place of refuge, and for a Covert from ſtorm and raine.* That is, You ſhall be as men within doores, others ſhall be as men without doores. And the Apoſtle ſayth, *Him that deſtroyes the Temple, him ſhall God deſtroy.* For, it is His Temple, and Chriſt will not ſuffer His houſe to bee pulled downe over His head, for it is the place where Hee dwelleth; He will protect and defend them.

Pſal. 90. 1.

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1 Cor. 3. 17.

Vſe. If you would therfore have a greater meaſure of grace comforting and refreſhing you, if you would be full of

life

life and grace, then faſten your eyes upon *Chriſt* the fountaine. But it is your fault, you deſire grace, remiſſion of ſinnes, and the parts of Sanctification abſtracted from *Chriſt*, we goe to God and thinke not of *Chriſt*: but get *Chriſt* into your hearts, get Him knit to you, and then you ſhall receive grace from Him. Looke as it is with a Wife in marriage of her husband, ſhe muſt not thinke of the Titles, wealth and honours that he brings ſeparated from her husband; if ſhe doe, it is an adulterous thought: but ſhe muſt firſt take her husband, and then take thoſe things that are derived from him: So let us firſt get our ſelves united with *Chriſt*, cleave to Him, live to Him, get our hearts moove to Him in holineſſe and righteouſneſſe; and then looke for remiſſion of ſinnes, adoption and reconciliation, and every particular grace from Him: If a man will have the treaſure, he muſt firſt have the field, he muſt not thinke to have the treaſure abſtracted from the field, but firſt get the field, and then digge for the treaſure: Firſt get *Chriſt* in whom are hid all treaſures, and then receive them from Him. Remember ſtill that *Chriſt* muſt firſt dwell in your hearts: for although the ſpirit doe immediately act all, yet it is CHRIST. Labour therefore to be knit to *Chriſt* more and more; and as you are neerer in union with Him, ſo He dwells more in your hearts. As there are degrees of light from the Sunne as it is higher or lower: So there are degrees of *Chriſts* Vnion and habitation, and of all the effects of His cohabitation: labour therefore to get *Chriſt* into your hearts more and more. How ſhall we doe that?

1 Labour for a contrite and humble ſpirit; for there CHRIST dwels, and delighteth in ſuch a ſoule. *Eſay* 57.15. He hath but two places to dwell in, the higheſt heavens, and an humble heart.

2 Againe, the leſſe you love your ſelves, and the more you emptie your ſelves, the more will *Chriſt* dwell in you; the cleaner you keepe your hearts, the more unſpotted, the more pleaſure and delight will Hee take to dwell in you.

3 The larger ſpirit any man hath, the more rich in grace any man is, the larger the houſe is, the more *Chriſt* will delight to dwell there.

Which is Chriſt in you the hope of glory] This *Chriſt* he deſcribeth by His effect toward us, calling Him *the hope of glory*: that is, He in whom and by whom wee hope and looke for glory.

Doct. Obſerve hence: *Chriſt is he in whom we hope for glory.* Hereupon He is called *Our hope*: 1 *Tim.* 1. 1. *God* that cannot lye hath promiſed to give us further aſſurance of of it, He hath lift up *Chriſt* on high, placed Him at His right hand, farre above all Principalities and Powers, and made Him partaker of His glory: when He ſhal appeare, then we ſhall appeare with Him in glory; this wee wait and looke for, this is our reſt.

Vſe. What then though ſhame and reproach befal us in this world? Let us beare it with patience and with joy, look up to the glory prepared for us: And what if armies of evils meet with us here below, and troopes of miſeries follow us at the heeles? By the helpe of *Chriſt* wee ſhall overcome them all, and be more than conquerours, and in the end be crowned with a crowne of immortall glory. There wanteth nothing but a little waiting; *Yet a little while, and He that ſhall come, will come, and will not tarry: Behold Hee commeth in the clouds, and His reward is with Him.* In the meane time, let us live as thoſe that looke for His glory, and not diſhonour our ſelves with bale actions of ſinne, who are appointed for ſuch glory.

Verse 28. *Whom we preach, admonishing every man, and teaching every man in all wisdome, that we may present every man perfect in Christ Iesus.*

HAving thus by occasion of speaking of his ministery (*Verse* 25.) expressed the subject of it, namely the *mysterie of the Gospell*, He returneth now to speake of his ministery againe, and of his faithfulnesse and diligence in the execution of it.

First, that which was common to him with *Timothy* and other Apostles; (*Verse* 28.) Then that which was proper to himselfe (*Verse* 29.) His faithfulnesse and diligence appeares almost in every word of these two *Verses*.

Where first observe generally; that these two things, *Faithfulnesse and diligence, are required of every Minister in his place and calling*; they are required of every man in his calling, but of a Minister in a speciall and singular measure. For whether wee looke to the *Lord* that hath put him in trust, or to the things committed to his trust, not crownes nor kingdomes, but the soules of men; who should be faithfull if not he, who diligent if not he? To whom or wherein will he be faithfull, that is not faithfull to *God*? and in these things to whom or wherein will he be diligent (for conscience sake) that is not diligent in serving the *Lord* in these things? And if he be cursed that doth the work of the *Lord* negligently, withholding his sword from bloud; how much more is hee accursed, that doth the worke of the *Lord* in saving mens soules, negligently? Which our Saviour would have done with such expedition, that He forbade His Disciples, going about that businesse, to salute any man by the way. *Doctr.*

Particularly, their faithfulneſſe appeareth: both in the ſubject matter; and in the manner of preaching. For the matter, it muſt bee in generall with all the Word of *God*, concealing nothing that is convenient. *Act.* 20. 20. *I kept backe nothing that was profitable unto you*, &c. *I will*
Ier. 3. 15. *give you Paſtors after mine owne heart, and they ſhall feed you with wiſdome and underſtanding.* But Principally they muſt inſtruct them in the doctrine of repentance and remiſſion of ſinnes in the Name of *Chriſt*.

Secondly, in the doctrine of Faith in *Chriſt*; for He is the Bread of life; Repentance is but the ſowre ſallad, it is the *Lambe* that makes the feaſt, 1 *Cor.* 2. 3. *I cared to know nothing amongſt you, but Chriſt crucified.*

Thirdly, with the doctrine of good works: 1 *Tim.* 1. 5. *Let them that have beleeved, have care to ſhew good workes; teach theſe things, they are good and profitable.* This is for the matter.

2 The faithfulneſſe of a Miniſter is ſeene alſo in the manner; We have a rule, 2 *Tim.* 2. 15. *Studie to ſhew thy ſelfe a workman that needeth not to be aſhamed, dividing the Word of truth aright.*

Now this ſtandeth in teaching the truth above-named, with reſpect of due circumſtance; conſidering what is fit for weake, what for ſtrong, for young, for old; therefore there muſt be *a Word of wiſdome, as Well as of knowledge*, 1 *Cor.* 12. 8. Wiſdome which muſt enable a ſteward of *God*'s Houſe, ſo to diſtribute food, that every one may
τὸ σιτομέτριον. have his due portion.

Thirdly for the Time; we muſt feed often, *be inſtant in ſeaſon and out of ſeaſon*: not onely when all things are fit, but outwraſtling difficulties which would hinder; a Miniſter is bidden to continue in doctrine, and Saint *Paul* was night and day occupied in his dutie, *Acts* 20.

Now

Now as a Miniſter muſt teach by word, ſo alſo by example; five times in the Epiſtles to *Timothy* and *Titus* there is charge given, *That they ſhew themſelves preſidents of all vertue.* For a ſheepe of all other is a plaine creature, they will follow one the other to die for it: So our ſheepe, they feed as much at the eye as at the eare; which made ſo many halt for company when Saint *Peter* halted, *Galath.* 1.

Now if *Chriſt*, who is the *riches of that glorious myſterie*, and the hope of glory, be the matter and ſubject of our miniſtery; with what diligence and faithfulneſſe, with what care and conſcience ought we to preach, and you to heare, of ſo excellent, ſo high and ſo holy a ſubject! Oh that this were conſidered of thoſe that prophane the Word, and make it ſerve their purpoſes many times againſt *God* and godlineſſe, and biting moſt the moſt godly and religious, and in the Pulpit maintaining bad perſons and cauſes: Or that the people would ſeriouſly conſider this, who either heare ſeldome or heare unreverently, or are not effectually moved with that they heare. *Vſe.*

Their faithfulneſſe and diligence appeareth in the perſons to whom they preached, *every man*: that is, men of all Nations, Iewes and Gentiles of all ſorts, of all ages and ſexes.

Where note, *The goodneſſe of God, who would have everie man taught, that hee might bee ſaved: who will have all men to be ſaved, and to come to the knowledge of the truth*; and therefore *offereth ſalvation to all men.* So that no man is exempted, no man excluded, but he that exempteth and excludeth himſelfe, and refuſeth the grace of *God* ſo freely offered, and intended to him. *Doct.* 1 Tim. 2. 4. Tit. 2. 11.

Which is a ground of great comfort to poore ſinners of all ſorts; that no ſin, nor no unworthineſſe in us doth *Vſe* 1.

exclude us from the free offer of grace and ſalvation by the Goſpell. *God* lookes for nothing, nor requires nothing at our hands, but only to be humbled, to repent and come in and receive a pardon.

2 It leaveth all impenitent and unbeleeving wretches, ſuch as refuſe and contemne the Goſpel, altogether without excuſe. What can they ſay for themſelves, why ſentence of condemnation ſhould not paſſe upon them? mercie hath been proclaimed, grace offered; but they ſlighted the opportunity; and therefore juſtly condemned.

Doctr. 2 Hence obſerve: *That it is the duty of the Miniſter, not once to teach and admoniſh his whole flocke in groſſe and generall, but alſo every one in particular, as he may have any good opportunitie or occaſion offered.* How farre are they from this, that doe it not ſo much as in generall? Or how can they performe this, that come at their flocks but now and then, and that to milke and fleece them principally? for though they feed them now and then when they come among them, it is evident wherefore they come, by the time when they come, *viz.* at ſhearing time, at Eaſter, and harveſt.

3 Their faithfulneſſe and diligence appeares in their manner and kinde of preaching, both teaching and admoniſhing; which is the duty of every Paſtor: for it is a ſmall thing to informe the underſtanding with doctrine, except alſo the heart be reformed by exhortation, whereof admonition is one kinde, and here put for all; and it goeth well with us when we can be reformed by both.

The manner alſo of performing theſe things, declareth their diligence and faithfulneſſe, namely [*in all wiſdome*] for as the Word of CHRIST ſhould dwell amongſt us richly *in all wiſdome*, Col. 3. 16. So the Miniſter ſhould miniſter it *in all wiſdome*, wiſely conſidering each ones capacity,

pacity, age, ſex, condition, applying the Word unto them accordingly: for to the Paſtor the Word of wiſdome is committed, 1 *Cor.* 12. 8. The ſhepherd may not feed or drive the young lambes and the ſtrong ones of the flock, alike; neither may the Miniſter deale alike with the weak and ſtrong. Thoſe that have little knowledge, muſt be gently taught, babes muſt be fed with milke; thoſe that have knowledge, but want conſcience, muſt be ſharply rebuked, that they may be ſound in the faith; they that are caſt downe, muſt be ſupported and raiſed up, the bold and preſumptuous muſt be beaten downe; upon ſome we muſt have compaſſion, putting difference, others we muſt ſave with feare, plucking them out of the fire, *Iude verſe* 22. *Publike ſinnes muſt be rebuked openly, that others may feare:* Sinnes leſſe knowne, are to be cenſured more privately: An elder man or woman, is not to be rebuked, but exhorted as a father and mother; the younger men are to be dealt with more freely, but as brethren, 1 *Tim.* 5. 1, 2. Publike perſons are to be ſo dealt with, that their authority be not brought into contempt: Private perſons may without hazard be more roundly dealt withall.

The want of this wiſdome in the Miniſter, oftentimes brings his miniſtery into contempt, and his perſon into hatred, danger, or both. Let every Miniſter therefore pray, and by all good meanes labour for this wiſedome.

Finally, the end which they propounded to themſelves in all their labours, proveth both their diligence and faithfulneſſe; for it was, *That they might preſent every man perfect in* CHRIST IESUS, that is, *That they might be filled with knowledge, faith, and holineſſe;* which the Apoſtle, *Epheſ.* 4. 13. calleth a perfect man,

and one that is come to a ripe age, and full growth and ſtature in CHRIST. *This then ought to be the ſcope of every mans miniſtery, to beget men to* CHRIST *by the immortall ſeed of the Word*; and to nouriſh and feed them more and more, till they come to a perfect growth: to initiate and to enter men into CHRIST, and by little and little to perfect them, that ſo they may preſent them perfect unto GOD in CHRIST IESUS. Eſteeming that they have never done their duty, till they had preſented them perfect men in CHRIST.

Now how great labour and care, diligence, and aſſiduity is to be had to worke ſo great a worke? Doe they propound this ſcope unto themſelves that preach not? Secondly, That preach ſeldome? Thirdly, That preach careleſſely? Fourthly, That preach corruptly, vainely and ambitiouſly? But theſe men have their reward: they doe their owne worke, and they ſhall be paid their wages accordingly.

VERSE 29. *Whereunto I alſo labour, ſtriving according to His working which worketh in mee mightily.*

HItherto of that which the Apoſtle affirmeth of himſelfe and *Timothy*, or his fellow Apoſtles together: Now followeth that which he affirmeth particularly of himſelfe alone; which is, that he aimed at this marke, labouring with hard and ſore labour, (for ſo doth the word ſignifie) uſing great endeavour and contention, as they doe that ſtrive for the beſt gaine. Where, beſides that which hath beene before obſerved, we learne; *That the worke of the miniſtery, being rightly performed, is a painefull and careſull worke, full of hard labour and much ſtriving.* Hence they are compared to harveſt labourers: to ſouldiers, 2 *Tim.* 2.4,5. and to thoſe that ſtrive for maſteries. 1 *Tim.* 4. *They are charged to preach, to be inſtant in ſeaſon and out of ſeaſon.* Surely the ſweat of the Miniſtery exceeds the ſweat of other callings; and with the foreſt labourer, the Miniſter eates his bread in the ſweat of his browes. 1 *Theſſ.* 5.12. *Now we beſeech you brethren, know them which labour among you.* Men ordinarily will not know them, nor know their labour: Yet GOD Himſelfe takes notice of it for a labour. *Revel.* 2.2. *I know thy workes and thy labour. God* acknowledges the *Epheſian* Angels labour. *The Elders that rule well, let them be counted worthy of double honour, eſpecially they that labour in the Word and doctrine.* 1 Tim. 5. 17. We ſhall finde, 1 *Theſſ.* 2.9. two ſore words joyned together, τὸν κόπον, καὶ τὸν μόχθον; *Yee remember our labour and our travell.* The paſtorall toile in the cure of Soules, is no leſſe than was *Iacob's* in keeping of *Labans* ſheepe, *Gen.* 31.40.

To

Vſe. To ſtop the fouleſt mouthes of ſuch perſons, that cry downe the miniſtery for an idle calling, and accounc Miniſters of all other men to live the moſt eaſie lives. It is to be confeſſed, that of many Miniſters it may be ſayd, as our Saviour ſpeakes of lillyes. *Math.6.28. They labour not.* But the point is not, what is the labour of ſome perſons, but of the calling and office. And yet indeed many may be ſayd to labour hard enough, and yet are guilty of idleneſſe: We laboured day and night, *viz.* even with our hands: So farre goe many with Saint *Paul*; painefull and laborious in worldly affaires, but remiſſe and moſt careleſſe in the worke of their miniſtery to build up the Church of God, and to edifie the people committed to their care and charge.

Vſe 2. See then ye Paſtors what the Lord requireth of you, and be inſtructed in your duty, to be painefull, faithfull and carefull: acquit ye like men, and diſcharge the truſt
1 Pet. 5. 4. put upon you; that *When the Arch-Paſtor ſhall appeare, yee may of Him receive an incorruptible Crowne of glory.*

Vſe 3. And you people committed to their charge, how carefull God is of your ſalvation, who requireth ſuch a deale of labour, care, ſtriving, *&c.* in thoſe that He appointeth over you. And you that have ſuch, magnify the goodneſſe of God in giving them, and ſtrengthen their hands and encourage their hearts unto the worke of their miniſtery. And you that want them pray for ſuch, and for removing of thoſe that are unſufficient and ſcandalous.

Finally, that no man might attribute any thing to himſelfe, to his owne vertue and power, as if he had done all theſe things; he attributes it wholly unto God, ſaying, it was *according to his working, which worketh in mee mightily.*

Obſerve:

Observe: *The love, diligence and faithfulnesse of a Minister in the labour of his calling, is from Gods gracious working in us*, and is to be ascribed wholly to Him. Doct.

Wherefore where these things are not, let them be earnestly asked at his hand who giveth freely and upbraideth no man. *Vse* 1.

And let all men, seeing that the guifts of the ministery, and the paines taken in the worke of the ministery, are of the free guift of GOD, acknowledge that their whole salvation and all the meanes thereof are meerely of the grace of GOD in CHRIST IESUS. 2

FINIS.

THE DOCTRINES CONTAINED IN THE SECOND CHAPTER.

Verse 1.

1 *WE must warily prevent that which may bee misconstrued of us in speeches.*

2 *In some case we must report our love, and that we doe in love for others.*

3 *We must not onely seeke the good of those we know, as familiars, but of those who have no outward acquaintance with us.*

Verse 2.

1 *MInisters must see what they must chiefly helpe forward, even the spirituall rejoycing of their people.*

2 *Beliefe of the Gospell may be where the consolation of it and rejoycing of it appeares not.*

3 *The Spirit worketh in beleevers not a hollow, but a hearty rejoycing.*

4 *The Goſpell of* CHRIST *muſt bee the matter of ſound joy.*
5 *Soundneſſe of love and fulneſſe of affiance and underſtanding bring us to harty rejoycing.*
6 *True Chriſtians may be much wanting in love, confidence and Spirituall underſtanding.*

Verſe 3.

1 *ON fit occaſions we muſt publiſh the glorious properties of Chriſt.*
2 *Ignorance of* CHRIST *maketh us liſten to deceivers.*
3 *Chriſt our Lord is the ſtore-houſe of all wiſedome and knowledge.*
4 *It is not yet apparant to us, that Chriſt is ſo full of wiſedome.*

Verſe 4.

1 *THe practice of falſe teachers is to bring us out of liking with the faithfull ſervants of Chriſt Ieſus.*
2 *We muſt be carefull to keepe our people out of the hands of deceivers.*
3 *The force of ſeaſonable ſpeeches is ſuch, that it preſerveth the people.*
4 *Falſe Teachers fight with deceit, and ſhew of reaſon, not ſound reaſon.*
5 *Falſe Teachers uſe flattering and glozing language.*

Verſe 5.

Verse 5.

1 *THere is a presence whereby Saints are one with another, though never so farre disioyned.*
2 *The nature of love is to rejoyce in the truth, in the worke of grace, where it is discerned.*
3 *All things in the Primitive Churches were most orderly constituted and carryed.*
4 *It is a most joyfull sight to see soules cleave to Christ.*

Verse 6.

1 *TRue faiths property is to receive* CHRIST.
2 *TRue beliefe on Christ hath with it perseverance, and a life obedient unto Him.*
3 *Our good beginnings must bee a band to us to make good proceedings.*

Verse 7.

1 *BY constant going on in Christ wee come to have firme conjunction with Him.*
2 *Resolved perswasion in the Doctrine we professe and grace we believe, groweth out of a constant course in faith and obedience.*
3 *Constant walking in Christ, will bring us to abound in perswasion.*

Verse 8.

1 *TO yeeld to erroneous Doctrines which corrupt reason teacheth, doth take us from Christ.*
2 *The wisedome renowned of the world, hath beene an engine against the faith.*

3 *Sathan*

3 *Sathan by empty ſhewes of religion, ſtanding in vaine rites doth prevaile againſt many.*
4 *All religious obſervancies contrary to the word of God, are but deceitfull vanity.*
5 *Error and falſe worſhip become infectious, becauſe they are carnall, ſavoring of the fleſh.*
6 *Whatſoever is meerely grounded on tradition, and what is carnall and ſenſuall in* GODS *ſervice, is contrary to Chriſt.*

Verſe 9.

1 *THis muſt make us reſt in* CHRIST *onely as all ſufficient, that we know Him* GOD *bleſſed for ever.*
2 *All the fulneſſe of* GOD *is communicated with* CHRIST *as man, the whole entyre Nature of* GOD.
3 *Not created gifts, or miraculous effects of the divine nature, are united with Chriſt man; but the deity it ſelfe, the fulneſſe of it.*
3 *The ſame ſingular Nature is in all the three perſons.*
5 *The manner of* GODS *dwelling in* CHRIST *man, is perſonally; ſo as that* GOD *the Sonne is thereby become perſonally man.*

Verſe 10.

1 *CHriſt man doth ſend out all the ſtreames of grace and good things to all His members, in that the fountaine dwelleth in Him.*
2 *Being in* CHRIST *we receive all kinde of graces,*

and

and benefits, that wee lacke nothing.

3 *The dignity of* CHRIST, *who is all to us, is this, that He is the chiefe above all the creatures.*

Verse 11.

1 *AN excellent meane to hold us fast to* Christ, *is, to remember what great evil of sin, He hath subdued for us.*

2 Christ *hath given us a spirituall Circumcision.*

3 *No outward action of the hand of man, reacheth to the clensing of the soule.*

4 *Sin and grace is to the soule, as apparell is to the body.*

5 *Spirituall circumcision standeth in putting off all our corruptions.*

6 *The soule of the naturall man is clad with sinne.*

7 *Wee must forgoe, not some part of our corruption, but the whole body of sinne.*

8 *Our masse of corruption containeth many sinnes.*

9 IESUS CHRIST *it is who worketh in us this spirituall circumcision.*

Verse 12.

1 *WHat Circumcision was to the old people, that Baptisme is to us.*

2 *From our union with* CHRIST, *dead and buried, we come to have the body of sinne crucified.*

3 GOD *doth unite us with* CHRIST, *even by our Baptisme.*

4 *To consider of our resurrection, which we have through* CHRIST, *is a forcible motive to make us cleave to Him.*

5 *Faith on* Christ *maketh us rise to new life.*
6 *The omnipotent action of* God *which raised* Christ *from the dead, is it that begetteth faith in us.*

Verse 13.

1 *OVr quickning in* CHRIST *is such a benefit which we must not quickly have done with, and lightly passe over.*
2 *Ministers must amplifie to their people the benefits bestowed on them.*
3 *Sinne both originall and actuall is the death of the soule.*
4 *The life of a naturall man is even a death in trespasse.*
5 *Our course in actuall sin doth sinke us deeper and deeper in death.*
6 *We are farre from being prepared to receive the grace shewed us by* God, *when we are quickened to beleeve.*
7 *The way to bring men to acknowledgement of* GOD'S *grace with thankfulnesse, is to make them see what they were, when* God *first shewed it.*
8 *All beleevers have a new life in and through* Christ.
9 *In order of nature first we have pardon of sinne, before we have the life of grace begun in us.*
10 God *the Father, Son and Spirit doe properly forgive sinne.*
11 God's *pardon is of meere grace to us.*
12 *We must remember what* God *hath done for us, while we shew to others the things bestowed on them.*
13 *The grace of* God *in forgiving our sinnes, is exceeding large.*

Verse

Verse 14.

1 NOt onely our sin which is our debt, is answered, but whatsoever may shew any thing against us, is done away in Christ.
2 By Christ the ceremoniall Law is taken away.
3 The Iewish ceremonies as they were purely legall, were as bills testifying the debt of the people before God.
4 Christ by suffering on the crosse hath abolished these things.

Verse 15.

1 GOd doth set us free from the power of Satan, before we are made alive in Christ.
2 God in Christ hath crucified and disarmed Satan.
3 Christ in His death made a scorne of all the power of darknesse; and exposed them to open shame.

Verse 16.

1 WE must not make account of mens siniſter judgements, as any way giving place unto them.
2 To put no difference in meats for conscience sake, or religious respect, is no sinne.
3 Such as doate upon Mosaicall rites, are ready to condemne such as are not done right in them.

Verse 17.

1 THe legall ceremonies were shadowes of that is done in Christ and His Church.

Verse 18.

1 *FAlse teachers are led with a spirit of arrogancie, which maketh them usurpe judgement over others.*
2 *The naturall man doth judge and condemne what doth not agree with him.*
3 *Our softnesse and pusillanimity doth make us subject too much to take to heart mens sinister judgements.*
4 *Wicked deceivers will seeme to stand for vertue, and challenge those that are truly godly as wanting it.*
5 *Adoration of Angels and Saints masketh under the vizor of holinesse.*
6 *All religious worship of Saints or Angels is unchristian.*
7 *The property of a seducer is to speake that he knoweth not.*
8 *The cause of vouching and diving into hidden things, is Pride.*

Verse 19.

1 *LOoking to the creatures for helpe and grace, doth make us fall from* Christ.
2 *We have not many, but one Head.*
3 *In* Christ *mysticall there is nothing but the Head giving growth, and the body receiving growth.*
4 *For the whole multitude of beleevers, there is sufficiency in Christ.*
5 *Before we can take spirituall growth in* Christ, *we must be knit to Him.*
6 *Every true beleever groweth up in* Christ, *not stands at a stay.*
7 *It is* God *who maketh us as begin, so grow in grace.*

Verse 20.

1 CHRIST *by His death hath freed us from the Ceremonies of the Law.*
2 *True Christians must not live in that* Christ *dyed to take away.*
3 Gods *children live out of the world, while in it.*

Verse 21. 22.

1 MEn *are exact in outward observancies, who know not the power of godlinesse.*
2 *Hard to forgoe old rites, to which we are accustomed.*
3 *Bodily observancies profit nothing.*
4 *We are not to give credence to any thing not taught in* God's *Word.*

Verse 23.

1 VIce *and error may have a shew of truth and vertue.*
2 *Will-worship hath a plausible shew of wisdom.*
3 *Lowlinesse of minde argueth wisdome.*
4 *False teachers will make a shew of humility.*
5 *To keepe the body in subjection argueth wisdome.*
6 *False teachers make shew of mortification.*
7 *Exercises much regarded with men, are of no esteeme with* God.
8 *Bodily externall things are not of worth with* God.

The end of the Doctrines.

Verſ. 20.

Verſ. 21. 22.

Verſ. 23.

Exerciſes much regarded with men, are of no eſtime with God.

Totally externall things are not of worth with God.

The end of the Doctrines.

A COMMENTARY, VPON THE SECOND Chapter of Saint PAUL to the *Coloſsians*.

COLOS. Chap. 2. VER. 1.

VERSE 1. *For I would yee knew what great fighting I have for your ſakes, and for them of Laodicea, and for as many as have not ſeene my Perſon in the fleſh.*

WE have had from the three and twentieth *Verſe* of the former Chapter, from the end of it, a digreſſion, the ſumme whereof conſiſteth in declaring *Paul's* calling. Secondly, his executing this calling, *Verſ.* 28, 29. of the former Chapter.

Now leſt this report ſhould ſeeme to drop from him unadviſedly, for ordinarily another mouth muſt praiſe us, not our owne, leſt it ſhould thus be miſconſtrued; he repeateth the ſtrife he had, with a more particular enumeration of the Perſons for whom he thus contended, *v.* 1.

2. The matter for which he laboured with GOD for them, *Verſe* 2, 3.

3. The end why he telleth them theſe things, or maketh ſuch requeſt, *V.* 4. Namely, that no Impoſtor might deceive them, and draw them from that ſtate wherein they were, or perſwade them, as if the Apoſtle knew nothing of their matter, nor yet tooke any care of them; for the fourth *Verſe* may be conceived as a reaſon of either of theſe; you muſt know wee are in good caſe before you can wiſh us eſtabliſhed in it.

Object. But they might object, thou never kneweſt us, nor ſaweſt us; or you know not *Paul* how we ſtand, how can you take care leſt we be deceived?

Anſw. Though my bodily preſence is free from you, yet it is not out of ſight, and out of minde; my Spirit is with you.

The firſt *Verſe* then hath to be marked in it a deliberate aſſeveration of that he had in generall ſpoken; I would have you know. 2. A more particular repetition of this his ſtrife applied in ſpeciall to ſome certaine perſons; firſt definitely, you and your neighbours about you, thoſe of *Laodicea*: then indefinitely; *and all that have not ſeene mee in the fleſh.* 1. Then wee learne this point of wiſdome

Doct. from the Apoſtle: *That we muſt warily prevent that which may be miſconſtrued of us in our ſpeeches*: The *Coloſſians* might thinke him vaine-glorious in ſignifying ſuch things as tended to his owne praiſe, at leaſt that his pen went too faſt, and he a little forgot himſelfe in ſetting downe ſuch perſonall matter: the Apoſtle therefore goeth over again with it, and ſheweth a reaſon of it *Verſ.* 4. That he might wipe away the ſurmiſe of unadviſedneſſe, and vaine-glorious humour. To ſpeake any thing either to the praiſe or diſpraiſe of our ſelves is ſubject to imputation; for it is a tickle theame, hard to doe either without a ſpice of vanity

nity in the one, or dissimulation in the other: the Apostle knowing this well, had the hynt of their thoughts given him, and therefore doth prevent them wisely: There is great reason for this practice frequent with the Apostle.

For the just mainteyning of our owne honour with GOD in the fifth Commandement doth lay it on us. *Reas.* 1.

Secondly the preventing of false witnesse-bearing by sinister surmises in my neighbour, which if occasion offered, I doe not (so much as in me is) hinder, I become guilty of them. *Reas.* 2.

Such therefore as give out speeches subject to misconstruction without any qualifying of them and salving such things as in probability are like amisse to be gathered by them, have not yet this wisedome which the example of the Apostle setteth before us, being in this point for our imitation. *Vse.*

2 Marke hence; *That in some case wee may report both our love, and what we doe in love for others.* The *Apostle* telleth them how he out of his love to them, strove in their behalfe. There is reporting of kindnesse, which out of proud displeasure upbraydeth those to whom we speake, and this begetteth unthankfulnesse in them whom we have pleasured. There is againe a reciting of that we doe, out of religion, love and wisdom, which begetteth further love in those who heare it: Out of religion (I say) for it is to *Gods* glory; that we should tell such things, as not we so much as His grace worketh in us; especially when He doth so stand by us, that we are called to contend and strive in prayer with him, in prayer for the good of any. Out of wisdom, as when it breaketh the neast of such as labour to slander us behind our backs with others. Out of love to *God* and my brother, when I tell it that *Doct.*

God

God may have glory from my brother knowing it, that his confidence may be ſtrengthened, that his love to me may be further kindled: thus Saint *Paul* reciteth that matter, thus *Rom. 9.* He doth not ſimply proteſt his love to his Country men, but doth bind it with an oath, that he might mollify their diſpleaſure, and wind in with them. Yea we read of the Saints, who before *God* have orderly and holily made appeale how they have walked before Him. Though therefore ſuch as either proudly, or out of unadviſed levity, or contumelioufly found out their owne praiſes, are not to be juſtified; yet neither on the other hand muſt we cenſure all ſpeeches of this nature: a mans neighbours may dwell ſo farre off, or be ſo malignant, that hee that would keepe ſilence in this kind, ſhould betray *Gods* glory, the truth, his owne honour and neighbours ſafety.

Doctr. 3 Obſerve, *That we muſt not onely ſeeke the good of thoſe we know as familiars, but of theſe who have no outward acquaintance with us. Pray for all Saints.* If our naturall Parents travailing to other places (we being left behind) ſhould beget other children; would we not upon the heareſay of it be affected to them as our brethren? So when we heare that our heavenly Father hath begotten Himſelfe other children here or there; though we have not ſeene them, yet we ſhould in all love embrace them, and ſeeke their well-fare; yea there was great need why he on whom lay the care of all the Churches, ſhould pray fervently fot theſe; becauſe theſe might (even in this regard) more eaſily be ſeduced, as who had not knowne him and ſeen his converſation, who was the great Doctor of the *Gentiles*; for ſuch as knew what kind of man he was that delivered theſe things, were hence ſomewhat ſtrengthened and encouraged in their way.

Eph. 16. 18

But

But how may we be rebuked who are farre from striving for those we know? Husbands that pray not for their Wives, Parents that pray not for their children: If we doe thus by them we see, what doe we for such we never sawe? Let us imitate this duty, even of entreating for such we have not seene. Which of us would not have benefit by the prayers of *Gods* people, who know us not? let us doe to others as we would have them doe to us. He were a graceless child that would never pray for his Mother; and we would thinke he would doe little for us that would not lend us a good word here or there: So when we remember not the Church, and will not open our mouthes one for another to *God*, what love is there? Let us therefore frequent this duty, not in word or shew, but in deed and truth. From the practice of this duty it commeth to passe that a Christian is like a rich Merchant, who hath his factors in divers Countryes: So a Christian hath in all places of the world some that deale for him with *God*, that never sawe his face, who are petitioners for him unto *God*. *Vse.*

VERSE 2. *That their hearts might be comforted, and they knit together in love, and in all riches of the full assurance of understanding, to know the mystery of God, even the Father, and of Christ.*

THis Verse openeth the matter for which he strove with *God* by all meanes; in it two points:

1 The thing it selfe.

2 The antecedents or meanes leading to it.

The thing is, *that their hearts might bee comforted as*

the

the knowledge of the myſtery of God the Father and of Chriſt, that is of the *Goſpell*, which told them that *Ieſus Chriſt God-man* was made light and ſalvation to them, as to other *Gentiles*: for the incarnation of the Sonne of *God*, and the calling them to be a people who before were none, were hidden myſteries, till *God* reveiled them. Now to this end he prayeth, *that they might be knit together in love, and a more full knowledge, having with it fullneſſe of perſwaſion.*

The better to underſtand it, we muſt remember tha theſe *Coloſſians* were brought by Epaphras to know the *Goſpell* in truth. Secondly, you muſt know that they had love, yea true love. Thirdly, that they did not feele the joy of the *Holy Ghoſt* ſo plentifully as others, firſt becauſe through the Divels tares of diſſenſion, there was not that ſoundneſſe of love which ſhould make them fully of one heart.

Secondly, becauſe though they knew the *Goſpell*, yet they knew it not ſo plentifully, being in part ignorant of their Chriſtian liberty, of the al ſufficiency of *Chriſts* ſole mediation, as who looked and liſtened a little to the helpe of Angells this way.

Thirdly, from hence it came; that being weake in knowledge, they ſomewhat ſtaggered: the Apoſtle therefore wiſheth them the taſt of heavenly joy more fully in that they knew, and to this end wiſheth that all impediments of heavenly joy, as diſſenſion, doubting, ignorance being remooved, they might be one in love, rich in knowledge, and fully perſwaded and reſolved in the things they knew.

Doct. First then, from Saint *Pauls* example: *Miniſters muſt ſee what they muſt chiefely helpe forward, even the ſpirituall rejoycing of their people.* It is a great matter of their office

fice to ſerve Chriſtians this way. *What are we* (ſaith S. *Paul*) *no Lords over your faith*; but συνεργοι *Co-workers with* GOD *furthering your joy*: this he prayed for, this he made the intent of his journeyes, to give, and take comfort in them. To this end, *hee diſpatched meſſengers to comfort their hearts.* True it is, that ſometime they are forced to make ſadde, as Saint *Paul* did the *Corinthians*; but this is not their principall intent: for they doe this, not for it ſelfe, but that it may make way for rejoycing; as a Phyſitian is forced to make his Patients ſicke, that thus he may reſtore him to health. Rom. 1. 10 12. Eph. 6. 21, 22.

There is great reaſon for this.

We are bound every one by the Commandement that ſayth, *we ſhall not kill*, to be no way wanting to the life of others: even this bindeth us, that we doe every way ſeeke to make the lives of others comfortable unto them. *Reaſ.* 1.

2 Againe Saint *Paul* knew how many things the Saints have to preſſe them downe, through the malice of Sathan, and keepe them from knowing the ſweet fruit of the ſpirit.

3 He knew that this was a friendly Sunne, which maketh all graces thrive the better in the heart where it is.

4 That if GOD ſhould not refreſh them this way by letting them feele this power of that life which is to come, they were in danger to ſhrinke from *Chriſt* in the midſt of ſuch diſcouragements, with which this world aboundeth: For as we ſay, without this, *vita* is not *vitalis*, no man liveth, or can live without a delight and joy. As we ſee kind men, when they taſt a thing that pleaſeth them more then ordinary, will invite others to taſt it with them: So the Communicative love of this Apoſtle was

ſuch,

such, that finding in his own experience what a soveraigne thing this was, he could not but wish it unto others.

5 Lastly, S. *Paul* knew that this was forcible to draw others to the profession, when men should marke this in it, that it filled those that imbraced it, with gladnesse of heart, and that in the midst of the greatest evils, by seeing the joyfulnesse of such who were converted.

Vse 1. Wherefore it is a slander of sinfull men that thinke a Preacher of the *Gospell* killeth all good company, cryeth down all rejoycing, so that none can be merry that live under them; indeed we kill that mirth that is nothing but madnesse, that we may bring men to sound rejoycing, even joy unspeakable and glorious.

Vse. Ministers must set an edge upon this grace and stirre up their people to it: the drooping and uncomfortable lives of Christians maketh many affrayd to looke this way. For there are some men, when *God* hath touched them a little, they are affraid of progresse; they thinke they are brought into bondage, because they meete with discouragement; and turne againe to sinne, because they find more sorrow in goodnesse then they did in ill. So there be others that are affrayd to enter into *Gods* way, least they should come out of *Gods* comforts: these are like the spies that brought an ill report of the good land: *it was a good land and fruitfull, but there were Gyants,* Num. 14. *Anakims,* &c. and for this they never entered into the land of Canaan; save only two faithfull, *Caleb* and *Ioshua*. So these people speake ill of the way to heaven, even of heaven upon earth: Oh say they, the land is good, the Kingdome of heaven is a glorious place, but the way thither is by a sadde life, so full of troubles, that a man were as good be dead, as live so. But marke, because they said *they could not enter, the Lord sware, they shall not enter.*

Secondly,

Secondly, marke here; *That beliefe of the Gospell may bee, where the consolation of it, and rejoycing of it appeare not.* Doctr. Saint *Paul* need not to pray for this on their behalfe, but that he doth intimate that many of them wanted it. We reade indeed of first conversions of Christians accompanyed with the grace of spirituall joy: as the *City of Samaria very glad and full of joy,* So *the Merchant in the Gospell finding the Pearle in the field, went away rejoycing.* But this is a fruite that lasteth all the yeare, yea a babe in CHRIST may be borne crying; as we say of teares, *Esau* may have them that wanteth true repentance, and another truely repenting may want them: So it is true of joy; a false Convert may have it, *as the stony ground received the Word with joy; Herod heard the Word gladly;* when a true Christian ere-while is without the fruite of it. The fruite I say, for he hath in him the seede of rejoycing which will budde forth, blossome, and show the fruite in due season; *Light is sowen for the righteous, and joy for the upright in heart;* but the harvest of it lasteth not all the yeare without interruption. CHRIST telleth His Disciples that after His departure they should be heavy, though afterward *their heavinesse should be turned into joy.* Sometimes chastisements which lie heavy upon us, doe over-cast our comfort, *for the present they are not joyous.* Sometime inward lawes of evill with which we conflict make us cry, *ô miserable!* Sometime grievous falls whereby we have wounded our consciences; *Lord restore me to the joy of thy salvation.* In a word, as civill rejoycings are upon many occasions damped, though life continue; so is spirituall joy, though faith and grace faile not in us.

Mat. 13. 46. Luk. 8. 13. Heb. 12. 11. Ro. 7. 24. Psa. 51. 12.

The use is to strengthen and support by this consideration such weake ones as doe call in question the truth of:

of their faith through want of this comfortable taking which the Scripture much ſpeaketh of, and they ſee others enjoy. One complayned to me, that ſure if his faith were right and living, he ſhould have more joy: So I asked him, what he would ſay to this reaſon; living men are merry: and goe cheerefully about their buſineſſe; but you are ſadde and full of griefe and heavineſſe, ſurely you are not alive; you could not be thus mournfull, ſadd and heavy, if you were: even as naturall life and naturall joy are not alwayes coupled; ſo ſpirituall life and ſpirituall joy, till we come to heaven, are not joyned together inſeparably. There is a wonder in Spaine, of a river that runneth fifty miles under ground: this river though it be ſometimes unſeene, yet it is continuall, and it breakes out againe: So the conſolations of GOD are ſometimes unſeen, not onely of others, that goe away ſadde when they ſee us want the comforts of GOD; but alſo to our ſelves, the *Lord* hiding the ſweet Sunſhine of his countenance from us, which is yet in the skie, and giveth ſome meaſure of light to us; like as the Sunne, though ſometimes it be darkened, yet there will be a time of reviving againe.

Doct. Thirdly obſerve, *What kind of joy the ſpirit worketh in believers*, viz. *not a hollow; but a hearty rejoycing*: he maketh our hearts glad, and ſpirits rejoyce in *God* our Saviour. As the groanes *Gods* ſpirit helpeth us with are inward, ſuch as cannot be uttered: So is the joy hearty which in believers it worketh, *yea a joy unſpeakeable and glorious*. Why glorious? partly in reſpect of the principall object of it, which is the glory of the life to come; and partly in reſpect of the quality and kind of it, as it is oppoſite to that contemptible, beggarly, baſe and filthy rejoycing of beggarly, baſe and filthy perſons. There is a

1 Pet. 1. 8.

joy

joy that men are aſhamed of; ſuch is the joy of ſinners, that have overgrowen the controle of Nature it ſelfe. Otherwiſe take them in their meriment, let there come in a man of gravity or civill honeſty, and you ſee what a dampe he caſts upon the joy of carnal and wicked men, as if he had taken all their tongues from them; ſome goe one way, and ſome ſlinke another way, they are afraid he hath overheard ſome words that they have ſpoken. What a baſe joy is this, that men are aſhamed of? Such is the joy of all naturall men, compared with the joy and rejoycing of a ſanctifyed man; it is baſe and contemptible joy. He can goe no higher then to rejoyce in his riches, becauſe he is rich; in his eaſe, and that he hath a good houſe: he feeles no evill, money comes in apace, trading laſts well, and the like: a poore baſe joy. What are theſe things to the things of eternity? what is thy houſe, thy plate, thy furniture, what are theſe riches and theſe houſes of clay, to *the houſe, whoſe builder and maker is God?* what are theſe riches, which the moath ſhall eate or the canker corrupt, to thoſe riches which are eternall and glorious? The joy of worldlings, yea of temporizers reacheth not beyond the teeth; it is but the joy of a deluded dreame, which a man waking, findeth nothing ſo. Hence *Salomon* compareth carnall laughter to the cracking of thorns under a pot; it is a widdowes blaze, aſſoone almoſt extinct as kindled: and this is it that cauſeth the wickeds joy ſoone to come to an end: His joy is like ſeede that hath no depth of ground, it deweth not his heart; and therefore wanting this deepe rooting, it ſodainly fadeth away.

Wherefore if ever any would bee glad at heart indeede; let him know that it is *God* through His Spirit who muſt worke this in him; he cannot, till the Lord *Vſe.*

give it him, through the knowledge of *Christ* be truly joyfull.

Object. True it is, you may say, who merry to wicked men? they spend their dayes in merriments, laugh their hearts fat.

Answ. But alas! have you not seene mad men whose phrensie lyeth in bloud, have you not marked them notably addicted to laughter, frequent in it, till they tickle at conceits which within themselves they apprehend? there is nothing more common: yet we count not this mirth, but pitty it as a woefull fruite of a crazed braine and deluded senses: Such is thy joy till thou commest to GOD; it commeth from the absence of all heavenly understanding, with which thou shouldest descry the misery of thy estate.

Finally, from the thing intreated in the end of the verse, joyned with the beginning, *that their hearts might be comforted*, in their comming out of the darkenesse of sinfull ignorance, for that is the force of the Word *invrone*, to know the mystery of *God* in *Christ*.

Doct. Observe hence: *What must be the matter of sound joy, the Gospell of* CHRIST. The *Gospell* is called *glad tydings*, because it maketh glad; no wonder: *good newes* as (*Salomon* saith) *from a farre Country is very delightfull*. What then is newes from heaven? of *Gods* mercy to a sinfull soule in the pardon of his sinne, in giving him a Title to a Crowne of everlasting glory? A carnall man joyeth when his bags are full, when Corne and Wine and earthly commodities abound with him: but the Saints have another joy, set upon matters so high, that in comparison of them, they count all drosse and dung.

Object. But one may say, may not wicked men rejoyce in the *Gospell*?

Yes,

Yes, in the novelty of it, as a matter they have not before thought of; *Iohn* was a burning Candle, and yee would for a while rejoyce in his light; or from a licke and taſte which they may get of ſweetneſſe in it. *Hebr. 6. They may have a taſte of the powers of the life to come*; they may have a flaſhing and momentany lightning of joy in them: Or finally, from an ungrounded overtly perſwaſion that they ſhall have pardon of ſinne, and ſalvation by CHRIST; they may ſhew forth for a time great gladneſſe: but ſoundly to take joy in theſe things is only proper to true believers, who humbled in ſight of their unworthineſſe and guilt, rejoyce in *Chriſt* as the onely Soveraigne ſalve of their ſoules; not as a thing of rare and pleaſant knowledge. *Anſw.*

Secondly, as they have not a licke, but by beliefe bring CHRIST to dwell in their hearts, and abide with them; ſo their joy is a permanent, abyding, and durable joy. No mans building can be better or firmer then his foundation; nor no mans rejoycing better then the matter of his rejoycing: if it be but meate and drinke, both that and thou ſhalt periſh, and what ſhall become of thy joy? yea, if thou hadſt a ſtately pallace, like that of *Nebuchadnezar*, which hee built for his royalty; what is that to thee? where is thy rejoycing, when either thou ſhalt bee taken from it, or it ſhall be taken from thee? This is the ſtate of all worldly comfort, and of all things, till we come to that which is above all, that is to ſay, the favour of GOD, the eternall grace of GOD in our *Lord Ieſus Chriſt*; *My peace I leave with you, not as the world giveth*: the world gives a peace, but what manner of peace? why, like the world it ſelfe; but another manner peace is that which I give: I give eternall peace and conſolation, as the *Apoſtle* calls it, *God hath given us good hope and everlaſting conſolation.*

Thirdly, as they doe not by vaine presumption apply CHRIST, but by humble beleefe joyned with care of forsaking the love of all sinne; so their joy standeth firme like a sure foundation, when the other is turned into shame and confusion, because it was grounded upon misconceit.

Vse. Wherefore labour if you be true beleevers, to make these things your joy. Can a condemned fellow or a traytour get his pardon, but it gladdeth him at the heart? How can we heare all sinne forgiven, Heaven opened, *God* become a *Father*, and take no contentment in them? When a poore soule apprehends this, it gives a man enough. As *Iacob* said of his sonne *Ioseph, I have enough that my sonne is alive*: So the soule of a beleever can speake it in the presence of *God*; My *God* liveth, I have enough: my *Lord Christ* hath redeemed mee, I have enough; the *Spirit* of *God* hath sealed mee to the day of redemption, I have
Psal. 16. enough; that I may say; *My line is fallen in a faire ground, I have a goodly heritage.*

Now for the meanes, *Being knit together in love, and unto all riches of the full assurance of understanding*; that so they might come to joy in the knowledge of that mystery.

Doct. Observe hence: *That soundnesse of love, and fulnesse of affiance and understanding, bring us to heartie rejoycing.* This may bee shewed by the contrary: for these three things are great impediments to true beleevers intercepting that joy which otherwise they might have.

1 Want of love, when there creepeth in some little strangenesse, that they are not one, as they should be, *all*
Act. 4. 32. *of one heart, as the multitude of beleevers.* Looke as a family full of contentments while all are friendly and linked in love; let some spice of discord enter, all the musike of

the

the houſe is marred; every thing as doleſull, as before joyfull: And no doubt but this hindered the *Coloſſians* joy, ſome leaning to mediation of Angels, Ceremonies; ſome keeping to CHRIST only: difference of opinion bred variance of affection, as it commonly falleth out. For Satan ſtriveth nothing more than to disband the Church, we being knit by ſinewes; if he can but cut the ſinews of love and doctrine, and croſſe it, he hath enough. And as light vapours or exhalations, being drawne up from the earth, come downe with great tempeſts; ſo from light differences in opinion (if not a great meaſure of grace) doe proceed often great ſtormes, and tempeſts of wrath and envie.

2 Want of full Perſwaſion, eclipſeth joy; for tell a man never ſuch joyfull things, if he cannot reſolve himſelfe that they are ſo, hee will take no pleaſure in them. The things are good he wil ſay, but I am afraid too good to be true. Nay, let a man be troubled in matters of leſſe moment, with a ſcrupulous conſcience, being at a ſtand whether to doe this or that, or not to doe it; it is ſuch a ſickneſſe, as till it be out-growen, doth much weaken the joy of the ſpirit: Even as a man that hath a ſtone in his ſhooe cannot travell comfortably.

3 Finally, want of knowledge doth much hinder joy; for further then we know things, we cannot be glad of them: beſide, want of underſtanding breedeth ſcruple, as in young children, who will be afraid of any thing almoſt through weakneſſe of underſtanding: But ſay they were fully perſwaded; yet if wee want underſtanding wherewith to give a reaſon of that wee beleeve, it is a great damping to us: wheras on the contrary, love of our brethren, *O quàm bonum & jucundum; How good and pleaſant a thing is it to ſee brethren to live together in unity!* It is Pſal. 133. 1.

as pleasant as a fragrant ointment, it maketh a *sowre sallad better than a stalled oxe*, and it prepareth and fitteth us for that GOD of joy and love, to come and dwell with us, sealed perswasion and plentifull knowledge, in one word fulnesse of faith; for faith is nothing but an affianced knowledge, this bringeth joy. *Rom.* 15.13. *Now the God of hope, fill you with all joy and peace in beleeving, that yee may abound in hope, through the power of the Holy Ghost.* By faith we rejoyce in afflictions. For as in earthly things the further we come to get assurance, and to know good things towards us, the more we take joy in them: So in heavenly things, the further we grow up in the apprehension of them, the more are our hearts cheered and revived.

Vse 1. Wherefore, we may see here what causeth so little spirituall joy among us Christians; even this with other things, there wanteth that sound Vnion through love. We are estranged one from another in opinions of doctrine, government, Ceremonies, which is no small cooler of that spirituall joy, which otherwise we might see. For the avoiding of this impediment or stumbling block, let Christians follow the Apostle in his exhortation in matters of religion and opinion therein; he would have
2 Cor. 13. 11. them labour to *be of one minde*, to come as neere as possibly they can to the Vnity of Faith; He doth beseech them
Ephes. 4. 1, 2. by vertue of this bond, to *walke worthy of the Lord*; and how should that be? *in all long-suffering, and lowlinesse of minde, supporting one another in love; endeavouring to keepe the Vnity of the Spirit in the bond of Peace.* Lowlinesse of minde and Patience will bring men to Vnity; as Pride, and selfe-love, and impatience, doth make men easily dissent in affection and opinion. Againe, private Christians are like the *Corinthians*, very contentious, to law for

every

every trifle; joy dwelleth not in diſagreement.

So for the ſecond, here is much unbeleefe, we fix not our perſwaſion, nor provoke not our hearts confidently to reſt and truſt in GOD's promiſes, we fight not againſt doubtings; we cry not for eye-ſalve which might heale our ſight, that all ſcales done away, we might ſee clearely, to our comfort, the things of our peace.

Let us, as ever we would taſte theſe heavenly joyes on earth, labour to grow up in ſound hearty love to *Chriſt* and all that are His, in full perſwaſion, and to get ripe underſtanding: As love to CHRIST increaſeth, ſo joy encreaſeth. If any woman had the greateſt Potentate on earth to her husband, if ſhe love him not, what pleaſure hath ſhe in him? If ſhe love him but little, ſhe taketh but ſmall joy, but the more fervently ſhee loveth him, the more abundantly ſhe rejoyceth in enjoying of him: So with us, the more we get up to love CHRIST and His, the more ſhall we rejoyce in our Vnion and communion one with another: Hence it is that when knowledge ſhall be perfected in ſight, and when love ſhal be abſolute, lacking nothing, then our joy ſhall be full in the higheſt degree of it. *Vſe 2.*

Secondly obſerve, when he prayeth for theſe things; *In what things true Chriſtians may be much wanting*, viz. *in love, confidence, and ſpirituall underſtanding.* Had there not beene a defect this way, he needed not to have laboured them in their behalfe. We ſee how it was in *Corinth*, ſchiſmes tooke place, rents, diviſions and uncharitable contentions ever amongſt beleevers; even as brethren together agree not often: So it is in the body of *Chriſt*, the members are often jarring. So for aſſurance, it is weake in Chriſtians, even as babes ſo hold this or that, that they may bee eaſily brought to bee of another minde: So a *Doctr.*

weake Christian, hath a levity and unsetledneſſe dwelling in great measure, with the perſwasion which hee hath in the points of his faith: Thus the *Galathians* for this cause, who before had gladly received *Paul*'s truth, *were quickly turned to a new Gospell*. Thus Israel wanting this fulneſſe of perſwasion, quickly corrupted themselves, and made a molten calfe. Finally, we see what doubtings and scruples are frequently found with true beleevers. In the third place, for understanding; how ignorant a great while were the Apostles after the beginnings of grace in them? As the understanding in civill things, it commeth not all at once, but is little in child-hood, and so getteth up as yeares ripen: So it is in the babes of GOD: Yea, our want of giving assent, and confident resting upon that GOD revealeth, doth keepe us from understanding; for beleeving things upon *God*'s Word, which I am not able to understand, at length I come understandingly to know those things, which above that I could conceive, I religiously beleeved.

Galath. 1.

Vse. Wherefore we must not be dismaid to see these things in Christians, nor yet to finde them in our selves: all is in part, and the reliques of the flesh are every where lusting against the frame of grace which GOD hath begun in us. Neither must we be out with all whose hearts are a little bitter towards their brethren, who sometimes through weakneſſe cannot tell what to thinke of their religion; who make scruple and doubt of many most plaine things, not knowing their liberties, who are much wanting in understanding; all these may be in true Saints of GOD.

Doct. Lastly, marke hence, *what we must all labour for*, viz. *soundneſſe of love, fulneſſe of perſwasion, and understanding*: That which any asketh for us, or we aske for our selves, that we must strive for: to pray for things we endeavour

not

not to, is to mocke GOD. Seeing then the Apoſtle doth ſtrive with GOD for theſe things; it doth ſhew that theſe are things wee muſt labour after, things which faithfull ones ſhall in their time come unto: Strive to perfection; *I forget that which is behinde, and ſtrive to that which is before, for the price of the high calling of God in* CHRIST. Looke at little ones: were it not a ſhame for them ſtill to continue falling out, comming with complaints for every trifle, as they will, while they are young ones, to be afraid of bug-beggars, and made beleeve every thing, to bee ignorant alwayes as in child-hood? So it were a ſhame for us to have no more love, no more ſettledneſſe in our perſwaſion, no more underſtanding, than when we firſt beleeved.

Which meeteth with Papiſts, and carnall Goſpellers: their religion teacheth doubting, they count it preſumption to perſwade our ſelves firmely, and infallibly that our ſinnes are forgiven. Yea, in matter of faith they take away certainty of knowledge, for they will not have us know the doctrines are true we receive, but becauſe the Church telleth us ſo; which is to hang all upon the word of man, who may deceive, and be deceived, unleſſe he hath a ſpeciall priviledge to ſhew; for all men are lyars: I know not, but the Church telleth me ſo; I cannot ſay certainly, but I hope well; here is their certainty of doctrine and ſalvation. So we have many that are halfe Papiſts in this point; they thinke this particular application but a tricke; they conſtrue the Creed all in generall termes for the Church; further than uncertaine hope, will ſay nothing of themſelves; *for riches of knowledge*, they thinke to be able to repeat the Creed, Lords Prayer, and Commandements are enough, to know they are baptiſed and ſerve *God* at home and at Church; deeper knowledge than this *Vſe.*

this belongeth to Doctors and teachers in the Church; men of corrupt mindes, who would have *God*'s people lye in darkneſſe of ignorance, leſt their owne darkneſſe ſhould be diſcerned. Yea, how many of the people that not being willing to obey the wayes of *God*, care not for knowing them? they are willing to keepe without light, that they may ſleepe more quietly. Such finally who are babes in knowledge, though for time they might be teachers, who are ready to wagge at every wind of doctrine, who upon every croſſe and temptation are ready to call into queſtion *God*'s love, forgiveneſſe of ſin; muſt hence be rebuked.

Vſe 2. In the ſecond place, wee muſt, ſeeing it is our duties, labour to grow up from one degree of love to another, from aſſurance to aſſurance, from knowledge to knowledge.

Obiect. I, but how may we out-grow our doubting?

Anſw. 1 Labour to know that experimentally which thou knoweſt: when thou heareſt a thing at Church, labour, comming home, to get *God* by His Spirit to witneſſe to thy ſpirit the truth of it, to make thee in His light to ſee light, and to feele the power of it working in thee, and thy affections moved, as the nature of the word requireth; that which a man thus knoweth, you cannot beat him out of it with all the ſhew of reaſon that can be pretended.

2 We muſt acknowledge the corruption of our mind, which will not yeeld aſſent further than wee ſee reaſon; and deny our reaſon, becomming fooles, that *God* may make us wiſe. Nay, we muſt know, ſuch is the vanity of our mindes, that wee can ſooner perſwade our ſelves of any fabulous matter, than of that *God* revealeth to us.

3 We muſt hang upon CHRIST, *the Author and finiſher*

finisher of our faith, and pray Him to heale this trembling palsey of our soules.

4 We must be good husbands with the knowledge we have, obeying it carefully. *Ioh.7. If ye obey, ye shall know my doctrine whether it be of God.*

5 We must attend upon the publike ministery of the Word, which *God* hath appointed for the edification of the Church, *Ephes.4.*

VERSE 3. *In whom are hid all the treasures of wisdome, and knowledge.*

NOw followeth a description of CHRIST, named in the end of the former verse, taken from the infinite wisdome and knowledge in Him. [*In whom*] may be referred to the mystery [a]; but it is fitlyer conceived of CHRIST [b]: because the intent of the Apostle in this *Epistle*, being to stablish the *Colossians* in the faith of *Christ*, from whom Angels, Ceremonies, and the depth of Philosophicall wisdome did thorow Satans working, assay to withdraw the beleevers; therefore the Apostle doth upon all occasions amplifie the dignitie and all-sufficient riches of CHRIST IESUS.

a ἐν ᾧ μυστηρίῳ.
b ἐν ᾧ Χριστῷ.

Againe, having before wished them *all riches of understanding*, he doth fitly describe CHRIST from His Omniscience, that he might thus point them at the fountaine whence they were to draw that which hee mentioned, even all riches of understanding, which they wanted.

Thirdly, as in the third *Chapter*, *our life* is said to be *hidden in* CHRIST; So here all wisdome and understanding are said to be hid in Him. Beside the reason following

lowing may be respective to these words, I say thus: For in spirit I see you, that none may draw you from your solid faith in CHRIST.

Doct. 1 Then we learne hence: *That upon fit occasions we must publish the glorious properties of* IESUS CHRIST: the Apostle doth rarely mention Him, but he reciteth something or other which tendeth to glorifie Him; the LORD commanding us no way to dishonour His name, but by all meanes to seeke the glory of it, doth tye us to this duty: especially then we are to doe it, when the subtilty of the enemie doth labour to obscure the account of CHRIST, and seduce us from Him. And if wee are bound to challenge the credit of our neighbour, by lending him the best testimony wee may, and not suffering his innocencie to be wronged; how much more must we doe this, when the honour of our *God* in some sort hangeth on it?

Vse Which must rebuke the barrennesse of Christians this way: when doe wee upon naming of our SAVIOUR CHRIST, breake forth to extoll Him, and publish His glory? Followers of great States, how will they commend the deepe reach, the great experience, the universall knowledge of all State affaires which are in those they retaine unto? CHRIST may long be out of account before we like the true Church, preach forth his due praises and commendations.

2 That *Paul* to stablish them in holding on *Christ*, doth no other thing but tell them the excellencies of *Christ* here and every where.

Doct. Observe hence: *What maketh us listen to deceivers, our ignorance of Christ.* Did we know the excellencie of His Person, the riches of His Nature, the offices and all-sufficiencie of Him; our hearts would be armed against all seduce-

ſeducements, then wee would reject them and ſay, *Wee knew whom we have truſted*; but dimly ſeeing theſe things, it is otherwiſe with us. A foole that knoweth not how good, he and his money are ſoone parted: So we, like little children, not knowing ſo fully what a rich Pearle this our Lord Iesus Christ is, liſten too much to ſuch beguiling ſuggeſtions, as the Divell by his inſtruments whiſpereth in our eares. 2 Tim. 1. 12.

Wherefore, as you would be armed againſt all entice- *Vſe.*
ments and engines of this nature; labour to get the knowledge of Christ's Perſon and offices, of the riches of all glorious good things which are in Him; that ſo nothing may make you ſtart aſide from your faith received.

Marke againe, *Who is the ſtore-houſe of all wiſdome and* *Doct.*
knowledge; namely, *Chriſt* our *Lord*. We know the treaſury is it, from whence we fetch for all occaſions: Our treaſuries are ſtores ſufficient to furniſh our particular neceſſities: So *God* hath made *Chriſt* a treaſury and ſtore-houſe, as of all other ſpirituall gifts, ſo of wiſdome and knowledge, that from His fulneſſe every member might be ſerved: The Spirit of wiſdome and knowledge reſted upon Him above meaſure. As the light is fully in the Sunne, that Moone and Starres might thence borrow: So the fulneſſe of this, and every ſupernaturall gift is in Him, that thence it might be derived. There is as in *Chriſt* a double Nature, ſo a double treaſure of wiſedome and knowledge. The firſt is uncreate, that omniſcient wiſdome of *God*, which knoweth perfectly, and fully comprehendeth all the divine Nature; and not only all which have beene, are, and ſhall be hereafter, but all things which are poſſible to be done, if *God* were ſo pleaſed. Secondly, there is, as the nature of man, ſo proportionably a created:

created wisdome and knowledge, whereby *Christ* knoweth *God* more fully than all the creatures, though not so fully as *God* may be knowne, and is knowne of Himselfe. For a finite nature is not capable of an infinite, so as to comprehend it; for nothing can receive above that which it hath capacitie to receive.

Againe, Hee knoweth in *God*, as in a glasse, all things which have beene, are and shall be, so farre as agreeth with His happie estate, and the execution of His Offices which are committed to Him. Thirdly, Hee knoweth within Himselfe, and by experience above all that can be uttered; for Hee is filled with these gifts not onely for Himselfe, but that He might send from Him into all His members. *Christ* therefore as man, though He know not *God* so fully, as *God* is knowne of Himselfe, and know not all things which are possible to be done; because this cannot be knowne, but by a full comprehension of GOD's omnipotencie, which being infinite, no finite nature can fully comprehend; yet His knowledge is above all knowledge of Angels and men, and is unmeasurable after some sort, though not simply infinite, that from it all of us might be supplyed. This then thus opened:

Vse 1. First confuteth the *Lutherans*, who will have the humane nature simply omniscient, as the divine Nature is, and the divine knowledge to become the humane Nature, that it might know by it, as wee know by created gifts of knowledge; which they goe about to prove thus:

Object. In *Christ* are all treasures of wisdome and knowledge; all treasures, therefore He is omniscient.

Answ. He doth not say in *Christ*'s humane Nature, but in *Christ*:

Now in *Christ* is the divine Nature, as well as the humane:

CHRIST

CHRIST hath it:
Therefore His humane Nature hath it, followeth not: *à toto ad partem.* In a man is reason:
Therfore in His body.

Besides [*all treasure*] may be said simply or respectively, compared with that other Creatures have, and thus *Christ*-man hath all treasures, that is in comparison of wisdome in any other, an unmeasurable treasury, whence all other His members derive that they have.

We see hence, whither wee are to fly for encrease of knowledge, and wisdome, even to *Christ*; *Mine is wisdome, mine is understanding, subtilty dwelleth with mee, Come yee fooles, and understand*, saith this essentiall wisdome of the *Father* to us, by His servants. The Queene of *Sheba* went a great way to heare *Salomons* wisdome: and we have many that travell countries to heare the readers here and there. How should we seeke to *Christ* in all meanes Hee hath directed us to, that through Him we might be made wise? Hee is made of GOD our wisdome, He is the Author and matter of it. *Vse 2.* Prov. 8.

Lastly marke, that these treasures are said *to be hid in Him*: Whence observe: *That it is not yet apparant to us that* CHRIST *is so full of wisdome*; for it is beleeved to be a treasure under earth, not found out yet, because we, though wee beleeve it, yet wee see it not, and the world neither see, nor beleeve any such thing. Hence it is that *they count the preaching of* CHRIST *a foolish thing*; for affecting depth of wisdome, it is so hid that they cannot espie any such thing in *Christ*. Yea, from this hiding it commeth to passe, that in some philosophicall subtilties, they seeme to finde farre greater knowledge than in all that is told of *Christ*. *Doctr.*

Againe, our wants doe make it not seene to us; though

we

we beleeve it, yet we behold it not present: For though we are made wise, yet it appeareth not how wise we shall be; as Saint *Iohn* saith in another case, 1 *Ioh.* 3. 2. *We know in part*, and great are the reliques of folly which dwell with our wisdome. Now as we say of a man who having great wealth, and yet maketh no great shew, he is a hidden man: So *Christ* not manifesting this abundance of wisdome in us His members, is said to have it treasured up, and hidden within Him.

Vse 1. Wherefore let us not bee offended at the simplicitie which now is in CHRIST, but by faith give the glory to Him of those things which we are not able yet to discerne. Though these things we have revealed are such wisdome, that all knowledge beside is foolishnesse unto them, yet the things we know are nothing to that which shall be revealed in us. Nay, *Christ* should not be wise, if he did otherwise: A man that is of the greatest learning in the world, when he teacheth an *A. B. C.* man, he doth not runne over his Tongues and Arts; but only applieth himselfe to the capacity of his schollar, keeping the other within himselfe, till his schollar growing riper, shall be fitted to receive them: So doth our *Lord Iesus Christ* deale with us; we are Grammar schollars, not yet taken to that Universitie of the Saints in glory; and therefore *Christ* out of wisdome doth keep hid in Himselfe those treasures here named.

Vse 2. This is a comfort to us, who are so meane in our owne eyes, our wisdome is hid with *Christ*, as He saith of our life, *Chap.* 3. 3. We shall in time have it. If we knew not some secret which we desired, yet if we had some friend, that knew it, who should further tell us, that he in time would shew us all the matter, it would make us rest the better contented: Thus it is with *Christ*; we have great

wants

wants in knowledge, but Hee hath all treaſured in Him, and will in His time make us know, as we are knowne. And thus this doctrine might be paſſed over. But the Papiſts doe hence gather, that even *Chriſt* new borne had the fulneſſe of wiſdome. But the Anſwer is, that Saint *Paul* ſpeaketh not of the Man-hood of *Chriſt* only, but his whole Perſon. Secondly, he ſpeakes not of the Perſon according to His Man-hood in the time of His humiliation, when He was ſubject to ignorance, ſo farre as it was an infirmity without ſin, but of *Chriſt* as now glorified. While He was in ſtate of humiliation, He did grow up in wiſdome; both His habits being more confirmed, and His experimentall knowledge to His end encreaſing in Him: He knew not the barrenneſſe of the Fig-tree, the day of judgement, not only in this ſenſe he knew it not to tell us: True it is, He was anointed above His Brethren with joy, wiſdome, &c. but hence it followeth not, therefore He was actually forthwith having all joyfull bliſſe and wiſdome: For CHRISTS anointing ſignifieth three things:

1 That this Man-hood was after a ſort infinitely bleſſed, in regard that it was perſonally aſſumed of *God* the *Sonne*.

2 That it was called and deſtinated of GOD to have all the fulneſſe of ſpirituall graces given it, the right of them was made His.

3 That He had actually given Him all ſuch gifts in every age, as might fitly ſtand with the myſtery of His humiliation. *David* was anointed King before he actually had the power of a King: Neither is it as abſurd to ſay that the wiſdome of *God* in His humane Nature wanted, while he voluntarily would not make ſhew of Himſelfe, but emptied Himſelfe: for why may not this be

ſayd as well as the Lord of life wanted life, that the *God* of ſtrength who is neither weary, nor hungry, was weary and thirſty.

VERSE 4. *And this I ſay, leaſt any ſhould beguile you with entiſing words.*

NOw followeth the reaſon rendred of that which goeth before [*this I ſay*] this may be referred either to the deſcription of CHRIST, into which he digreſſed, or to the whole ſentence from the beginning of this Chapter: this I tell you, how I ſtrive for you in prayer, what I labour for on your behalfe, even that by the meanes above-named, your hearts might be comforted: and I cannot but extoll our *Lord* IESUS CHRIST, that you, knowing both the truth of my love, and excellency of CHRIST, may not by ſeducers bee lead through flattering detraction into falſe conceits of me his ſervant and *Apoſtle*, and ſo of him whom I ſerve. I take it roundly with reference to the whole antecedent matter in this Chapter. Now as this hath coherence with that branch in the words next before, it teacheth that before noted: *That the knowledge of Chriſts excellency is a preſervative againſt all ſeducing ſpirits.*

2 Againe, as this hath reference to that (*verſe* 1) I would have you know my ſtrife for you, and ſo giveth a reaſon why he mentioneth his care, feare, fervent prayer on their behalfe; *It doth let us ſee, what is a practice of falſe Teachers, even to bring us out of liking with thoſe that are faithfull ſervants of* CHRIST IESUS. This Saint *Paul* ſuffered almoſt everywhere at their hands, in *Corinth*, *Galatia*, *Philippi*; where did not the Divell by ſlanders

Doctr.

ſlanders labour to weaken his authority with the *Churches?* thus he hath alwayes done; *Moſes*, yea CHRIST Himſelfe eſcaped not. *Revel.* 12.15. *The Serpent, that is, the Divel, is ſaid to caſt out of his mouth, water as a flood after the woman, that he might cauſe her to be carryed away of the flood*; that is, of the reproaches which he ſpit out at the true Church of *God*. As one that would winne the love of a woman, doth inſinuate diſlikes of her husband, that having looſened her affections at home; hee might the more eaſily bring her to his lure: So doth Sathan by his inſtruments weaken the affections of people toward *Chriſts* ſervants, that he may after bring them to Himſelfe and His Prophets: thus he now buzzes into peoples eares that the faithfull Miniſters are ſo proud, ſo cenſorious, that it is no living with them, ſo ſtrict they will allow no liberty, enemies to all good neighbourhood and fellowſhip where they come.

But knowing whereto theſe things tend, let us bee wiſe in time; if we know Miniſters to be faithfull, upright and godly in their places, let us bee to them as an honeſt woman is to her husband, faithfull, loyall and conſtant, ſhee hath no eares to heare any ſuggeſtion againſt him. *Vſe.*

2 This coherence teacheth us, *When it is lawfull to proteſt our owne care, love and faithfulneſſe to our people, when it ſerveth to breake the ſnares of beguilers, and ſuch as lie in waite to ſeduce.*

But to come to the matter: The *verſe* layeth downe two things:

1 The Apoſtle his caution.

2 The evill which he doth ſo warily keepe off: The firſt, [*this I ſay*] warily preventing: The ſecond, [*that you may not be deceived with flattering ſpeech.*] The evill is

ſet downe by a double cauſe:

The one *inward*, to bee gathered out of that word παραλογίζηται, that is craft and wilineſſe of falſe teachers: for this word ſignifieth to deceive ſophiſtically with ſhew of reaſon, which hath not ſound reaſon under it.

The ſecond *outward*, perſwaſive ſpeech fitted to ſeduce and deceive.

" The Summe is: I ſpeake this out of a cautelous " feare I have, that no evill inſtrument may deceive you " either by wyles, or glozing words, with which theſe " uſe to lie in wayte for to pervert and corrupt unſtable " ſoules.

Doct. 1 Obſerve hence: *How carefull wee muſt bee to keepe our people out of the hands of deceivers.*: hence come all thoſe faithfull watch-words; when a Prophet ariſeth, if daughter, wife, or any withdraw you from *God*, though they foretell things or worke wonders, believe them not. Our SAVIOUR CHRIST giveth this advertiſement: *Beware of falſe Prophets which come to you in ſheepes cloathing. Many falſe Prophets ſhall come, and falſe Chriſts which ſhall deceive the very Elect if it were poſſible.* Often Saint *Paul*, *be not deceived, let no man deceive you.* No wonder; is not a faithfull Shepheard ſhy of Woolves? If flocks of five pounds a ſcore be ſo carefully kept; how much more muſt wee bee carefull of our ſoules, whom *Chriſt* hath redeemed with His pretious bloud?

Vſe. This then muſt teach Paſtors wiſedome: Saint *Pauls* example is their inſtruction: every bad leven which any ſpreadeth, is doctrine of divells: we muſt encounter theſe Woolves, and keepe our charges untouched of them. What a pitty is it, when ſo many doe by life and doctrine *adificare ad gehennam*; that none is found, who hath courage once to barke at it? we faile herein of that charge the Apoſtle

Apoſtle giveth; *Take heede to the flocke of God, whereof the Holy Ghoſt hath made you over ſeers.* Acts 20. 28.

2 *Marke the force of ſeaſonable ſpeeches, they preſerve the people: A word ſpoken in ſeaſon is like Apples of gold with pictures of ſilver.* In civill dangers the barke of a dogge frayeth a theefe, and awakeneth a family, and ſo ſaveth a houſehold: how much more ſhall the voyce of the *Lords* Paſtors affright theſe wicked impoſtors and awaken the Saints: Their voice, with which *God* Himſelfe goeth, is able to make hell ſhake at the ſound of it. *Doct.*

Wherefore let us awaken our ſelves, yea the *Lord* open our mouthes who are His watchmen every where, that we may ſpeake in this kind: The theefe (I meane the Divell) ſpoyleth at pleaſure whyle we keepe ſilence. *Vſe.*

3 Marke, *what falſe teachers fight with, namely, with deceite, ſhow of reaſon, not ſound reaſon; I am affrayd* (ſaith St. *Paul*) *leaſt any by ſubtilety hath beguiled you, as the Divell did Eve: Bee not carryed about through the deceit of falſe teachers*; wherewith they lie in *wayte to deceive.* Lying Sophiſtry is the Divells logicke: His logicke is made onely of fallacyes. Thus looke at the Papiſts; what are all that *Goliah* his volumes, but very ſophiſtry, ſhowes of Scripture, of councills, Fathers, reaſons, as is at large prooved by many of our Writers? *Doct.* 1 Co. 11, 3. Ephes. 4.

Let us not then be carryed away wᵗʰ babie cards, when we heare all the Fathers, Scriptures, reaſons brought; for thus have Heretiques, as Dioſcorus, and the Divell done: though they have no ſound reaſon; yet they have ſophiſticall ſhewes: and falſehood hath ſuch colour ſometime, that ſhee ſeemeth more true then truth it ſelfe. *Vſe.*

Let us whet up our diligence by it, and fly to him who hath treaſures of knowledge and wiſdom, that He would keepe us in His truth, and make us deſcry the things that differ. *Vſe 2.*

Doct. Lastly observe, *what kind of language they use, such as is full of flattery, and glozing.* Even as a foule faced Whore paynteth her face; so doe they their bad cause with eloquent insinuation, and such kindnesse and curtesy as smelleth strong of craft and subtilty in a wise mans senses. Ro.16.18. χρηστολογία. εὐλογία. *They are sayd, with faire speeches and flatterings to deceive the hearts of the simple:* this is their sheeps garment, at least a part of it: this is the Iezabels painted face. All false Prophets dwell at Placenza (as the Italian speaketh) they will speake pleasingly, sometimes tickle itching eares with such compt elegancies as may make them admired; sometime fawning, and pretending such kindnesse as the Divell their father did to our first Parents, *you shall bee* like Gods, when indeed he knew they should become like Divels. Yet all perswasive force of speech is not to be condemned; which Saint *Paul* himselfe frequenteth, *I love you from my heart roote: what is our glory, our crowne of rejoycing, but you in the day of the Lord Iesus?* But when a man laboureth by affected Rhetorique and sweete eloquution, without the power of Gods spirit and evidence of matter to winne an acclamation to that he proposeth; touching this saith Saint *Paul* 1 *Cor.* 2.4. *My word, and my preaching stood not in the entising speech of mans wisdom, but in plaine evidence of the spirit and of power.* Otherwise Apollos was λόγιος, eloquent; and who a better orator then *Chrysostome?* Neither is it unlawfull to give kind words to people, but when one speaketh all to flatter, and beyond truth speaketh pleasingly, will no where offend, nor freely rebuke, and still doth this that he may worke them to the liking of the opinions he falsly venteth; In briefe, when it is made a cuppe of fine wine to carry to the heart more effectually a cuppe of deadly poyson; whereas the faithfull ones, they commend good things

in us that they may more equally in their juſt reproofes be heard of us. As a Phyſitian guildeth a pill that it may be taken the better, or to encourage them, and excite them to thankefullneſſe, or ſome ſuch purpoſe.

To teach us godly wiſedome, and by learning the cunning of theſe men, to bee fore-armed againſt the hurt of them. If the tongue of Angells ſhould withdraw us from CHRIST or any part of his truth, the Lord give us power to accurſe them, and turne from them as moſt dangerous Syrens, that thus goe about to bewitch us. *Vſe.*

VERSE 5. *For though I bee abſent in the fleſh, yet am I with you in Spirit, rejoycing, and beholding your order, and your ſtedfaſt faith in Chriſt.*

NOw hee commeth to prevent an objection: Why Saint *Paul* (might they ſay) you know not us how we are in beliefe; (it may be theſe Ceremony-maſters told them he was one that thought leaſt of them) to which S. *Paul* anſwers, *though I have not beene with you in body, yet* "*you are in my heart*; I, in my mind, by relation of others; "know how it is with you, I am in mind with you re- "joycing, and fixing mine eye on your order, and the "ſolidity of your faith towards *Chriſt*.

Marke hence firſt: *There is a preſence whereby Saints are one with another, though never ſo farre diſjoyned*: Saint *Paul* abſent in body, with the *Coloſſians* preſent in ſpirit. We believe the communion of all Saints. Now were there no way for them by which they might bee each with other, how could they communicate together? but as we ſay, where the minde is, there is the man: Now the *Doctr.*

minde may be in heaven, in the utmoſt corner of the earth; whereſoever the thought and affection is, hither we are tranſported in ſpirit: thus *Eliah* ſaith to *Iehu*, *was not my ſpirit with thee?* becauſe *God* by viſion ſhowed him what his ſervant did. For looke as a man may be corporally preſent without his mind there: ſo he may be in mind here or there where his body commeth not. By the mind is to be underſtood the operation of the mind, namely, the thought and affections.

Vſe 1. This therefore doth ſhew us an excellent priviledge of *Gods* people; that after ſome ſort, as *Chriſt* is with us all to the end of the world, ſo we are with him, and one with another. For His bodily preſence is not with us, but the preſence of ſpirit and power never forſaketh us.

Vſe 2. Yea this muſt teach us one to be in the thought of another, not to ſuffer it to be out of ſight, and out of mind, as we ſpeake in the proverbe. It is to be bewailed that our hearts are no more with the Churches everywhere then they are. If wee could ſit ſtill in our Chayres, and goe hither and thither bodily, whither would we not goe?

Rejoycing and ſeeing] That is in ſpirit diſcerning as an abſent thing, but by the image of it made preſent to the mind; for this is the difference of the Greeke words χαίρων and ὁρᾶν. and with joy ſeeing their order and faith.

Doct. Obſerve firſt: *The nature of love, it rejoyceth* (as Saint *Paul* ſpeaketh) *in the truth, in the worke of grace where it is diſcerned*: thus Saint *Iohn*; *what greater joy have I then that you walke in the truth?* How glad are loving Nurſes and Parents of all comelineſſe and lovely qualities in their Children? Even ſo thoſe who have *Gods* Nurceries, and are Fathers in Him, they joy in nothing more then in the

1 Iohn 3. 4.

externall

externall and internall graces of his children. On the contrary, how was Saint *Paul* grieved, when the *Church* of Corinth had such a blemish as that incestuous one uncast forth.

Alas, we want spirituall love! let which end will goe forward, keepe from being whore or theefe, though there be no power of godlinesse, no heavenly mindednesse, no openness of heart, love appearing, we grieve not, though the soules of men lye in a dead swoone, for any vitall action of the life of *God*, our spirits moove not: if we perceive not forwardnesse of grace, we like *Iosephs* brethren envy it, rather then take comfort in it; censure it as pride, humor, singularity; nay Pulpits sometimes speake this english. *Vse*

Your order] Observe hence: *That all things in the Primitive Churches were most orderly constituted and carryed.* Looke at the government, at the administrations, at the conversations of Christians, all you shall see were full of order. First there was an order of government; for where there is no government, there is no order. If all were one member, there were no order in the body: there were some governing, some governed. Governours such as *laboured in word and Doctrine* publiquely, and ordinarily, receiving calling thereto from *Christ*; by his Church: or else such as attended the inspection of manners, not dealing ordinarily with the Word and Sacraments, but as occasion required, not by authority directly from *Christ*; but as delegates from the Pastors. There were Deacons, ministring in carefull oversight of the poore. Finally, the assembly, which was governed by their leaders. For ministrations all were comely in their holy native simplicity which became; all seemely circumstances of time, and place observed in them. *As I* *Doct.*

have

1 Cor. 11. 23. *have received of the Lord Ieſus Chriſt, ſo have I delivered unto you. Let all be done decently.* For their converſation, they went out and in about their own buſineſſes; keeping their owne rankes: *If one did walke inordinately but as an* 2 Theſ. 3. 11. *idle tattler, he was noted, and they ſevered from him.* They did goe by rule, as in an orderly march στοιχεῖν πρὸς κανόνα *Gal. 6. 16.* they did εὐσχημόνως περιπατεῖν. *1 Theſ. 4. 12. walke honeſtly towards them that are without.*

Vſe. Hence we may learne to mourne at the diſorder every where, the pompous tyranny, the idle toyiſh ceremonies and fopperies in the Worſhip of God by Popiſh maſſe-Prieſts; the moſt wicked and yet uncenſured converſations which may be ſeene amongſt Chriſtians.

Doct. Laſtly, marke hence; *What a joyfull ſight it is to ſee ſoules cleave to Chriſt, and hold by him.* A true hearted ſubject cannot but joy to ſee the ſubject cleave faſt in all allegiance to his ſoveraigne Lord the King: So it feedeth the hearts of the true ſervants of *Chriſt* to ſee others ſtand faſt to Him. *If you ſtand faſt, wee are alive.* It is a pleaſant ſight to ſee a valiant man, being aſſaulted on every ſide, ſtand his ground and quit himſelfe bravely: But for a ſouldier of *Chriſt* by faith on *Chriſt* to ſubdue all hoſtility of Sathan, and not give backe a foote is much more goodly and glorious to behold. Thus Saint *Paul*, now he ſaw the Divell brave them with tearmes of learning, the depth of philoſophicall ſpeculation, and offering to make them aſhamed of the ſimplicity of their profeſſion, ſometime foyſting Iewiſh ceremonies of the Law, that ſo hee might adulterate the ſincerity of their profeſſion; ſometime by advancing the dignity of Angells, offering to withdraw them ſometime, from the meanenes of their Teacher, who was no Apoſtle nor pillar of account, labouring to beate off this hand of faith from holding the Lord

Lord *Iesus*, yet by the strength of *Christ*, they standing against all.

But you will say, you have said hee insinuates their wavering. *Object.*

True; their faith might bee solid and stand and yet bee shaken a little too. A house that standeth and will stand firmly, shaketh when the winds blow about it: So faith is firme when true, and never shall faile, though it tremble when the gusts of temptation beate against it. *Answ.*

Besides, this solidity doth rather note the soundnesse as opposed to hypocrisie, then the undoubted perswasion of it.

Let us therefore bee glad that GOD hath kept this *Church*; that all the Popes malice, and the Iesuites monstrous attempts could never prevaile against it. So let us who have beene often by Sathan assailed, and yet stand by faith in that grace which Christ Iesus hath brought us; yea when we see others whom the Divell doth many wayes annoy, still keeping their innocency, let us (I say) joy in it, this is worthy our joy. On the contrary, how is the case of some to be bewayled who turne Catholiques daily, halting betwixt God and Baal? it is a heavy sight; the Lord stay such apostasie, yea all revolting, which the world, that three headed monster, causeth in many. *Vse.*

VERSE 6. *As yee have therefore received Christ Iesus the Lord, so walke yee in Him.*

THus farre you have heard the Doctrinall part of this Epistle with the digression annexed to it, from the foure and twentieth *verse* of the first Chapter to the sixth *verse* of this Chapter. Now followeth the Second part

of

of this Epiſtle, which is exhortatory, and it reacheth from this ſixth *verſe* of the ſecond Chapter to the ſeventh *verſe* of the fourth Chapter. The exhortations are of two ſorts.

Some generall, that is, conteyning matter which all ſorts and ſexes, and conditions are to obey; which beginning in this *verſe* reacheth to the eighteenth *verſe* of the third Chapter.

Some particular, that is, which doe not concerne all men and women in this or that particular calling of life, as Wives, Husbands, Maſters, ſervants, to the ſeventh *verſe* of the third Chapter. Where the concluſion beginneth.

To returne unto our generall exhortations, they are

Principall,

Or,

Secondarie, ſerving to the principall.

The Principall mayne one, in the ſixth and ſeventh *verſes*: the other following. Firſt you have the duty it ſelfe, *walke in Chriſt*. Secondly the manner or conſequents following on this their walking, deſcribed by two Cardinall vertues.

1 Confirmed faith:
2 Thankefulneſſe.

The firſt hee doth not ſimply propoſe, but premiſeth their good beginning, which hath the force of an argument thus:

Thoſe who have received *Chriſt Ieſus* the Lord, as their onely Saviour, Prieſt, Prophet, King; they muſt in their whole courſe onely acknowledge Him. But yee have received Him, that is, believed on Him as your *Lord* and *Saviour*: Therefore as you have received Him, ſo walke in Him.

Marke

Marke firſt: *What is the property of true faith; it receiveth Chriſt:* even as the hand doth take a thing from another reached unto it; So doth Faith take *Chriſt* offered unto us, and given us by GOD the Father in the miniſtery of the Word and Sacraments: thus *Galath.* 3.14. CHRIST *was made a curſe, that we by Faith might receive the bleſſing of Abraham,* the ſpirit promiſed: marke, *receive by Faith,* not into knowledge; for the Saints doe not know onely that the ſpirit is given of GOD to His children, but that it is poured on them in their meaſure, and received to dwell in them. *Iohn* 1.11,12. The Iewes received Him not, that is, they believed not in Him; *but ſo many as received Him,* Hee made them the Sonnes of GOD, *even ſo many as believed on His Name*; the latter words expound the former, yea faith ſo receiveth *Chriſt,* that *He commeth to dwell in the heart. Epheſ.* 3.17. Hence it is, that *faith is ſaid to put on Chriſt*; to engraft us into Him, to unite us with Him, as the members and head are coupled. For faith doth not onely know and aſſent unto, but it hath a hearty affiance in it, which maketh us reſt upon *Chriſt,* as made of *God* every thing unto us; *Wiſedome, righteouſneſſe, ſanctification and redemption.* *Doct.* Rom.13. 1 Co.1.30.

It condemnes the *Papiſts*; for faith by their doctrine (as faith) hath no affiance in it, it is only a knowledg of *Chriſt* as a *Saviour,* without any confidence reſting upon him as a *Saviour:* whence their Schoolmen diſpute, that a man may be found in faith; and in a damnable deſpayre at the ſame inſtant. Now this faith leaveth *Chriſt* in the ayre, doth not at all apply him unto us. For as if one hold out a thing unto me and ſay, it is thus and thus; my ſight, and conceiving what it is, without reaching my hand to it, doth not at all receive it: So while faith with the eye of it looketh on, and conceiveth what GOD offereth, but doth *Vſe* 1.

doth not by truſt and confidence reach that which God offereth into the ſoule; we receive nothing, and therefore have no benefit by CHRIST. For as medicine, meate, cloathes ſeene onely and conceived on, but not taken in and put on, profit nothing: So in *Chriſt*, our medicine, our meate, our apparell, to heale us, nouriſh us and cover us in the ſight of GOD. Wherefore labour for this effectuall juſtifying faith, let the confidence of your hearts be toward *Chriſt*, that having Him within you ſpiritually, all his benefits may be yours likewiſe.

Vſe 2. This may ſerve to informe us ſomething in the Doctrine of faith; it letteth us ſee what is the ground of believing, ſurely the free offer of GOD. That which is the ground and warrant of receiving, the ſame is the ground and warrant of believing, it is the free offer of God. The offer of an almes from a rich man is a warrant ſufficient for a poore man to receive it: The free offer of *Chriſt* to a ſinner is warrant ſufficient unto a ſinner for to receive *Chriſt*. It is not then for a poore ſoule when he would ſettle the firſt ground of his faith, to looke for ſomething in himſelfe that ſhould make him worthy of *Chriſt*; but in this buſineſſe there is nothing to be done, but for a man to goe out of himſelfe, and to take *Chriſt* with an empty hand, as He is offered; that is, to ſave ſinners, to ſeeke the loſt, to heale the wounded, to feede the poore: The ſenſe of nakedneſſe and poverty is warrant enough for a man to receive *Chriſt*. This being well underſtood will be very avayleable to ſettle the faith of Chriſtians, to keepe them from wavering in believing, whereunto they are expoſed by Sathans malice; they cannot thinke Chriſt will ſave them, GOD will not looke upon them, GOD will vouchſafe no ſuch priviledge unto them, becauſe they are poore, blind, and naked: But I ſay, for that cauſe receive Him,

Him, and take Him for that end He is offered: therefore when the Lord convinceth the Church of *Laodicea*, *thou art wretched, poore, blind and naked, then I counſell thee to buy of mee eye-ſalve*, that thou maiſt ſee, and white rayment that thou mayſt be clothed: Say not, *Chriſt* is not myne, I dare not apply Him, becauſe I am a ſinner; indeede if thou haſt a purpoſe to goe on in ſinne, thou muſt not venture to apply Chriſt: But if thou be humbled in the ſight of thy own unworthineſſe, and doeſt account it the greateſt favour of GOD to be freed from ſinne, thou haſt good warrant to receive *Chriſt* thus offered; for ſo the LORD IESUS doth invite poore ſinners; *Come unto mee all yee that are weary and heavy loaden, and I will eaſe you.* Mat. 11. 28

It may ſerve to teach us, by way of examination to try whether we have received Chriſt or not. To receive Chriſt is *a thing done with the whole heart*: It was a queſtion which the *Apoſtles* were woont to put when they received any man to be baptized, *Doe you believe with your whole heart?* as Philip ſaid to the *Eunuch*. It muſt be a receiving of Chriſt with the whole ſoule. *Vſe* 3. Acts 8.

2 True faith apprehends Chriſt ſuch a Saviour as the ſpirit of God in Scripture ſetteth Him out to be, a perfect Saviour, *who is perfectly able to ſave all that come to Him through faith*. As He alone trod the wyne-preſſe of *Gods* wrath: So He alone worketh our ſalvation. This the Apoſtle preſſeth, becauſe of the falſe Apoſtles that were crept into the Church: they would graunt that *Ieſus Chriſt*, the Sonne of Mary, was the true *Chriſt*, in whom the Iewes and Gentiles ſhould truſt; yet they would have ſomething elſe to be joyned with him, they would have Moſes joyned with Chriſt, and the Law with the *Goſpell* in the matter of ſalvation; againſt which the Apoſtle Heb. 7. 25.

much

much laboureth, and to ſettle their hearts onely upon *Chriſt*, excluding all other cauſes and things from having any hand or ſhare in being meritorious cauſes of mans ſalvation.

3 All is not done when the judgement is informed that Chriſt is the onely Saviour, and a perfect Saviour without any act of ours concurring to merit ſalvation; there is another thing to be added which muſt faſten upon the affections: *Chriſt* muſt be received with the whole heart; not onely with the underſtanding, but the will and affections, the whole ſoule muſt incline to it, thus to reſt onely upon Him, to prize Him onely for Himſelfe, faith fixeth upon the perſon of Chriſt, and takes all other things as conſequents deduced from that which is in Chriſt: So the joy of a Chriſtian, the delight of a Chriſtian, the love of a Chriſtian, ſhould bee fixed onely upon Chriſt.

4 There is yet another thing to be done: to receive whole Chriſt into the whole heart, is to receive Chriſt
Ioh. 14.6. in all His offices, *I am the way, the truth, and the life*; He is our way, He is our Peace-maker, ſo He is our Prieſt: He is the *truth*, as He is our Prophet, to *leade us into all truth:* and He is our life, as He is our King, and mighty Lord to worke effectually in the hearts of all that ſhall be ſaved. Take Him thus: expect not onely peace by Him, but truth alſo; nor knowledge of the truth onely, but life alſo and ability to walke in obedience to that truth: thus you muſt receive whole Chriſt; not only as a Saviour to free you from the wrath of God, but alſo as a Lord and King to rule over you and to guide you. Hereby you may know whether you have received CHRIST or not.

Doct. 2 Marke hence: *That true beliefe on Chriſt muſt have with*

with it perſeverance, and a life obedient unto Him. A true believer on Him muſt be a conſtant believer, and a good liver in Him; for to walke in Chriſt is every where to converſe as thoſe who muſt in all things acknowledge Him. As Chriſt is the author and object of our faith; ſo He muſt be the Soveraigne commander, the chiefe worker, the end of all thoſe workes which I walke in, and occupy my ſelfe about through my whole life.

But the phraſe is worth the opening.

1 It ſignifieth as much as to doe all we doe after the rule and command of Chriſt, the ſame with *κατὰ χριστὸν.* *after* CHRIST. *verſe* 8. He is our onely law giver, we are in all things to heare Him, and to attend His pleaſure, not ſtirring without His warrant.

2 It ſignifieth continuing in Him, in faith on Him, to which Hee hath brought us; not to recoyle or give in.

3 To walke in Chriſt is to ſet before our eyes His glory, as the white we ſhoote at in all our affaires great and ſmall: *Whatſoever you doe, doe all to the glory of* GOD; and ſo of *Chriſt. I count not my life deare, that I may fulfill the miniſtery which the Lord Ieſus hath given me: whether in my wits or out,* &c. I am to the Lord. And what is more equall? when a woman hath married a man, muſt ſhe not live to Him alone? Is ſhe to be commanded by others? Is ſhee not to ſeeke to pleaſe him? to obey him, honour him in all things, with feare? How much more meet is it, that we being by the hand of faith contracted to our Lord, ſhould live to Him? And as a woman new married muſt not ſtart, but for better or worſe continue where her faith is plighted: So muſt we, having given our faith, not goe backe from Chriſt our husband, that hath bought us deare, and given us in joynture, heaven it ſelfe.

Vse Wherefore this must both admoniſh us of our duties, and be applyed to convince ſuch as ſay, they believe in *Chriſt*, but live not in Him, looke not to His will, deny not themſelves, ſeeking for His ſtrength, labour not to ſet forth His glory. Nay they are at the command of men, what ſuch and ſuch like of, is their ten commandements, yea walke in the fleſh, in obeying the luſts of their owne hearts, following their owne corrupt mindes and affections, and the examples of others like themſelves. O wretch! art thou not aſhamed? haſt thou the face of an honeſt man, and wouldſt thou not bluſh to take a woman to thee, and make no conſcience of following every trull, and leaving her ſo as ſhe ſcarce from the beginning of the weeke to the end comes into thy thoughts? thus thou ſerveſt thy husband Chriſt.

Doct. Obſerve laſtly: *That our good beginnings muſt be a bond unto us to make good proceeding. Have you begunne* (ſaith Saint *Paul*) *in the ſpirit, and will you end in the fleſh? have you ſuffered ſo many things in vaine?* So he exhorteth *Timothy even from this that hee had beene brought up in the Scriptures of a child, and had made a good profeſſion before many witneſſes.* We ſee that children, when that they have done already, is commended, it doth hearten them to further diligence. Beſides it is a ſecret ſhame to leape from pale to ſprigge, and with the Moone to change our beliefes: Therefore even in this regard it inforceth continuance, to remember us what we have begunne in. Beſides, he that ſtretch his hand to *Gods* plough, and looketh backe, is not fit for His kingdome.

Vſe. Wherefore we muſt the rather (I ſay) hold on. What art thou aſhamed to be counted an unconſtant man, by ceaſſing in that which thou beginneſt finfully, and wilt thou not be aſhamed to be variable in that courſe which is

good and holy? Oh thou haſt forgot this, who haſt loſt thy firſt love, who haſt beene more zealous, more carefull of good duties; who haſt embraced CHRIST more powerfully and affectionately than now thou doſt: Why doeſt thou marre good beginnings with ſuch ſlothfull proceedings?

VERSE 7. *Rooted and built up in Him, and ſtabliſhed in the faith, as yee have beene taught, abounding therein with thankſgiving.*

NOw followeth the manner of their walking on in IESUS CHRIST, which is deſcribed from the augmentation of their Faith, and their thankfulneſſe for CHRIST, and the doctrine which brought the knowledge of Him unto them: The growth of Faith is deſcribed: 1. From the effects. 2. From the quantity. The effects of a proceeding faith, and obedient courſe of life led in *Chriſt*, are two: 1. A more firme union with *Chriſt*; this is ſet downe by a double compariſon: the one taken from trees faſtening their roots lower and lower: The other from buildings, wherein matter is ſurely laid upon the foundation. The 2. Effect is the more full perſwaſion of the doctrine of CHRIST and grace of *God* brought them in the ſame, which is ſet downe by the manner how it was to be held of them, *firmely*, even ſo as they had beene taught by *Epaphras*. The Quantity followeth, *abounding in your* confirmed perſwaſion above named.

The ſecond thing followeth, which is alſo a fruit of encreaſing faith, even thankfulneſſe for CHRIST and His benefits beſtowed on us, and now more certainely

perceived by us. So that this verſe may be thus conceived: It deſcribeth our conſtant walking in CHRIST, and our Faith in Him, by theſe particulars.

1 A more neere Vnion with CHRIST; we fixing the roots of our affiance more deepely in Him: and like as it is in buildings; So wee being living ſtones which more and more ſettle, as it were, by conſtant walking in CHRIST, on Him our Foundation.

2 Our conſtant courſe bringeth us hitherto, that whereas we were wavering, touching the points of doctrine and *God*'s grace, as they were taught us; we (I ſay) conſtant by walking in *Chriſt*, come to be ſtrongly perſwaded in all the matter of faith, as we firſt learned it from faithfull teachers.

3. This ſhall accompany your proceeding in Chriſt; that we ſhall abound in our perſwaſion of doctrine, and GOD's grace toward us.

4. That better knowing the things beſtowed on us, and eaſed of our doubting, which unbeliefe excited, wee grow to unfained thankfulneſſe for CHRIST and His benefits.

The ſumme therefore is now eaſily ſet downe:

" Continue in the faith you have begunne in, and
" live according to His will, and through His
" ſtrength on whom you have beleeved, growing
" by this conſtant perſevering to be more neerely
" knit to Him, rooted and builded; more fully
" perſwaded of the doctrine, as it hath been taught
" you, for meaſure more abundant both in know-
" ledge and confidence; finally, heartily thankfull
" for ſo great things given you of GOD.

Doct. Obſerve firſt, out of the coherence; *What fruit we get by conſtant going on in* CHRIST; *we come to have more firme*

firme conjunction with Him. When a young plant is newly set, the roots are of small depth in the earth, one may well pull them up with an hand, but as the tree shooteth up in sight, and bearing fruit, so it striketh the roots deeper and deeper downward; yea, both together, though it be not perceived: So that no force can move it: So in a building stones new laid while the morter is yet greene, may be pecked out; but when the cement is dried, and they are sunke downe; and throughly settled upon the foundation, they are more closely joyned to it, then they cannot be easily moved: So it is in us; wee have not for degree so firme and neere conjunction with *Christ*, but the more we live in Him, like good trees spreading in the sight of all men, and bringing forth the fruit of righteousnesse, the more we come to take root downward by a more firme confidence, which doth bring us to have a firmer conjunction, and more neere union with Him. Our Vnion is answerable unto that which uniteth us. As the cause is in degree greater or lesser, the effect is answerable: Now at the first faith is weake, like a bruised reed and smoaking weeke; but while Faith holding *Christ*, doth draw the Spirit from Him, which maketh it fruitful in good works; the more it exerciseth, the more it is strengthned: even as in babes, their powers every way at first are feeble; but the more they feed and exercise, the more they waste the redundant moisture, which before enfeebled their faculties, and put forth strength in all their operations. Saint *Peter*, when faith was weake in him, at the voice of a Damosell was shaken: by walking in Christ awhile, he was so rooted, that threatnings, whippings, imprisonments, conventings before great power, martyrdome, nothing could shake him.

Wherefore, let us walke on without fainting, hold on *Vse* 1.

in *Christ*: this will bring us further and further into *Christ*. What if thou ſtandeſt not ſo firme? what if little winds ſeeme to ſhake thee? goe on, thou ſhalt grow rooted in him thou knoweſt not how; yea, while thou doeſt thus (though thou ſhakeſt) thy root doth ſtrike lower and lower into *Christ*. Many are moved to think how weakly they are faſtened, how ſlenderly they are rooted in Him, but to be rooted is not every beleevers ſtate, I mean thus deepely rooted: this is the condition which they attaine who have long walked in *Christ*.

Object. But what then if Chriſtians be not at firſt rooted? a weake faith may be quite overthrowne.

Anſw. True, if they be not rooted in any manner; but this they are from their firſt ſetting into CHRIST by faith; yea, ſo rooted that they ſhall never fall altogether: but this is an higher degree of rooting, which doth not only ſhut forth falling, which the other doth alſo, but even that ſhaking, and more grievous tottering for the moſt part, which trees may have, and ſtand nevertheleſſe, to which the former degree is ſubject on feeling every wind; I ſay for the moſt part, for ſuch may be temptation, and deſertion meeting, that rooted *David* may ſhrewdly totter.

Vſe 2. Hence may be ſhewed men why they are ſo weakely grounded in *Christ*; becauſe they walke ſo looſely and remiſſely, ſo abound with greene luſts, which craze their faith rather, than confirme it.

2 Marke when he ſaith; Walke on in *Christ*, confirmed in faith, growing to be ſetled in full perſwaſion of the doctrine and grace brought unto you.

Doctr. Obſerve hence; *That reſolued perſwaſion in the doctrine we profeſſe, and grace wee beleeve, groweth out of a conſtant courſe in faith and obedience.* To be fully perſwaded, is not attained

attained the firſt day; *Lord I beleeve, helpe my unbeleefe*: Faith is mixed with doubting at the firſt; but in progreſſe of time we come to out-grace this wavering, of which all beleeving hearts complaine at times juſtly: This was *Abrahams* prerogative, *he was fully perſwaded* of that GOD had promiſed him, without once making queſtion of it. There is no man learneth any Art, who at firſt can ſee how every thing is true, which others skilfull therein tell him; but *oportet diſcentem credere*; beleeving that which his maſter ſaith, and going on with it, he commeth in the end moſt fully to diſcerne, and be perſwaded of all things: So it is in this Art of arts, and ſo much the more, by how much it is the more divine, and ſurpaſſing all naturall capacity than others. When a man recovereth ſome long ſickneſſe, and beginneth to walke; he walketh with great feebleneſſe and faintneſſe: but going on in exerciſe and diet, nature overcomming the remainders of ſicke matter which were left, he goeth ſtrongly, and feeleth not his former imbecillity. So when *God* healeth an unbeleeving heart, there are at firſt ſuch reliques of unbeleefe as make him full of doubting; but going on in CHRIST, the Author and Finiſher of his faith, GOD doth ſo aſſiſt his faith, that it ſubdueth this contrary forme; ſo that the man walketh confirmed in thoſe things which he beleeved ſometime very waveringly.

The uſe of this is, firſt to encourage thoſe weake ones which are at a ſtand, know not what to think of any thing almoſt, yet mourne under this as a burthen, and hold their LORD CHRIST: be not diſmayed, goe on, thy judgement ſhall be ſtrengthened; yea, while thou walkeſt thus, thou art in growing to it, though thou canſt not diſcerne it. Who that ſaw a linke beaten againſt a wall, would not thinke it would be put out? yea, this tendeth to make it *Vſe.*

burne more clearely: So thy faith thus knocked with these doubtings, shall when it getteth up, be so much more confident.

Vse 2. Here we are given to understand, whence it is that men are neither flesh nor fish; prophanely, not mourningly will say, in faith he were a wise man that knew what hee might beleeve, they know not for their parts: one saith one thing, another the contrary. What is the cause of this? O thou hast not yet walked obediently after the rule of CHRIST; therefore GOD giveth thee up to darknesse.

As yee have beene taught] *viz.* As you have beene taught by *Epaphras*: Note hence, a point of wisdome in Saint *Paul*, and mutuall honour, confirming and countenancing *Epaphras* a faithfull labourer. Which is our Patterne for imitation: the honour we owe our brethren requireth it: the love we beare the truth, doth require wee testifie for it; yea, the care of others salvation doth move us every way, to make *God*'s wholesome truth gratefull to them. For men of note having heard some of lesse reputation preaching after them; it is not amisse to have recourse to their matter and sayings, and mention them with honour.

Againe, it seemeth insinuated hence, that the Divell did a little move them to unbeleefe, even from this circumstance, though they doubted not of the Gospell; yet whether, as he taught it, or no, it was true that might be questioned: which if it be; wee may see that continuing in faith and obedience, will make us out-grow such carnall exceptions, at which sometimes we stumbled. If the Divell cannot bring us to say, the meat is naught, yet he will make us to thinke it is not aright handled, the Cooke is not as he should: Thus many thinke, though they cannot

gain-say

gain-ſay the matter, why the man is no great ſchollar, no Doctor in ſchooles, he preacheth plainly, not a teſtimony of Fathers, nor ſentence of any Author. Well, if thou haſt an honeſt heart, goe on in CHRIST, and theſe things ſhall vaniſh. This by the way.

3 Marke he ſaith; *abounding in it*] whence we learne, *What conſtant walking in* CHRIST *will bring us to, and what we muſt endevour to, not only to be well confirmed, but to abound in perſwaſion.* Let every man abound in this ſenſe. If we doe any thing of things indifferent, or beleeve any thing, it is good to abound in the perſwaſion of it. A man cannot truſt *God* too much; a man cannot goe too farre in this which doth glorifie *God*, and put to His ſeale that He is true, and good in all He ſpeaketh to us. We muſt therefore endeavour it. Beſide, as waters a while dammed downe that they could not have courſe, when once they breake thorow, they over-flow all farre and wide: even ſo doth Faith borne downe a while with doubting, ſo much the more abundantly breake our, and drowne all ſcruples in us: Or as fire long ſmoothered and ſmoaking, at length breaketh out with flames that touch the skie, and like another Sunne enlighten the ayre; So doth true faith, when it ſwimmeth from under theſe waves of doubting, which ſometime over-whelme it. *Doct.*

The ſame uſes which before, may ſerve for this point.

Eſpecially this confuteth Papiſts: Oh, ſay they, take heed of too much confidence, leſt you preſume; but *God* ſpeaketh of true faith, as if this were the onely meaſure to keepe no meaſure. Indeed carnall preſumptions, as faith on our owne worthineſſe, workes, &c. wee cannot too much abandon, but beleefe grounded on *God*'s truth is not this; while they hang it upon the Churches yea and nay. *Vſe.*

nay. But Saint *Paul* ſpeaketh of the Goſpell, and this faith he calleth for, which did root them in *Chriſt*.

Object. But who can be ſure of repentance and faith? many have beene deceived, judging wrong.

Anſw. He that hath them may know them, and ſhall in time when infancie is over, and temptation doth not intoxicate. For thoſe that have bin deceived, though one in a dreame thinketh he eateth, and doth not, this hindereth not but a waking man who truely eateth, may know the ſame infallibly.

Laſtly, marke; *What walking in* CHRIST *hath at length going with it, hearty thankſgiving*; while we know not through weakneſſe, the things beſtowed, there is little thankfulneſſe that can come from us; but as we grow up to ſee what is given us, thankfulneſſe getteth up alſo. You ſee in babes, though their parents doe hang never ſuch rich jewels and bracelets upon them, alas they cannot thanke them, for they know not how they are adorned; but let them come to ſome knowledge, and give them a thing, then they will a little thanke you; but let them grow to ripeneſſe of underſtanding, and give them ſome great pretious things, they will be much affected. Two things breed thankfulneſſe; the one knowing that the benefit is of worth: The ſecond, that this thing ſo knowne, muſt be given and received. Now knowledge and aſſurance that all the benefits of CHRIST are made ours, theſe are faith; and as they doe grow from one degree to another, ſo thankfulneſſe followeth, even as the ſhadow the body, anſwering proportionably.

Vſe. This thus opened, firſt letteth us ſee the Popiſh Church hath no true thankfulneſſe; for what man can be thankfull for a thing which he doth not know what it is? Now ſo it is, that they ſay, no man can know love, repentance,

tance, pardon of ſin, whether hee hath them in truth, or whether thoſe he have be counterfeits. Say one ſhould give mee a Diamond, but yet could not know poſſibly whether it were a Cheſter-ſtone, not worth twelve pence could I be thankfull? Nay we muſt know for what firſt by their leave. Againe, ſay one ſhewed me a thouſand pound, but would not let me know he would give it me, only leave it upon a peradventure; could a man be thankfull for this? Nay, we would ſay, I will thank you when I have it. If we have it not in poſſeſſion or certaine hope, it is as nothing to us.

We muſt be ſtirred up to encreaſe our thankfulneſſe to GOD for theſe mercies: we are thankfull in other matters which are nothing, compared with theſe. If wee be not come to this, we make no progreſſe in faith, nor walk not in *Chriſt* as we ſhould, we know not what is beſtowed on us.

VERSE 8. *Beware leſt any ſpoile you through Philoſophy, and vaine deceits, after the tradition of men, after the rudiments of the world, and not after* CHRIST.

NOw the Apoſtle commeth to ſecondary exhortations, which are aſſiſtant unto the great one, *of walking in Chriſt*; they are of two ſorts. 1. Cautionary prohibitions, warning from ſuch things as draw us from *Chriſt*, to the end of this ſecond *Chapter*. 2. Precepts of Practice which muſt bee obſerved, that wee may goe on in *Chriſt*, from the beginning of the third *Chapter* unto the eighteenth *Verſe*. The firſt ſort beginning in this *Verſe*, is firſt ſet downe generally to the ſixteenth *Verſe*, after more

more ſpecially to the end. In the generall prohibition we firſt ſee the dehortation: after the reaſon. The dehortation containeth two things:

1 The evill they were to avoid.
2 The meanes of breeding the evill.

The firſt, *Let none make a prey of you*; that is, carry you away who are the ſheepe of *Chriſt*, from His fold, the true Church, into their owne, which are Synagogues of Satan, that is the force of the Word. The meanes tending hither are two:

Firſt, *Philoſophie*, which doth Synechdochically note all humane wiſedome unſanctified, with the doctrine it teacheth, and the ſhew it maketh.

Secondly, *Vaine deceit*, which might ſignifie ſophiſticall Logicke: but this is a principall part of Philoſophie. Some thinke it to be thus meant, Philoſophy, which is vaine deceit; but the conjunction doth ſhew that here a diſtinct thing is meant: therefore I take *vaine deceit* here for all religious rites which carnall wiſdome inventeth, and obtrudeth, called ſo; firſt becauſe they miſſe the end of pleaſing *God*, at which they ayme: Secondly, they are empty of that grace being not ſanctified by GOD, which they ſeeme to have, and therefore are empty deceits; in which regard Saint *Paul* calleth theſe rites diſanulled by *God*, and affected by men, πτωχὰ στοιχῖα, *beggerly elements*; not having a jot of true grace of the Spirit going with them, and no doubt but this is here meant: For the Apoſtle ſpeciſying the things after which are κατ' ἐπιταγὰς, *Verſ.* 20.22. he hath the interceſſion of Angels, and the Iewiſh rites, which ſome would have put upon them, στοιχῖα κόσμου κ' οὐ κατὰ Χριστὸν ἄνθρωποι; the reaſon taken from the originall quality of theſe things, which is ſet downe adverſatively thus: Theſe things come from man, they are carnall

carnall and worldly, not after *Chriſt*, that is, having Him their Author, not ſpirituall. And firſt theſe words doe ſeeme to intimate whence theſe things come to have ſuch efficacie of deceiving; even from hence, that they are countenanced with humane authority, and are for their quality carnall and worldly things. 2. Here is a reaſon included thus: Thoſe things which are not after the rule of *Chriſt*, we muſt not follow, who have received Him, and profeſſed that wee will walke in Him: But Philoſophie and empty rites of religion, are after mans wiſdome and the world, not after *Chriſt*; therefore wee muſt not let any deceive us with theſe things. In the *Verſes* following, to the ſixteenth *Verſe*, is a double proſyllogiſme proving the firſt part of this reaſon (for the ſecond is paſſed over as evident) it ſtands thus:

That which is not after Him in whom is all the *God-head* perſonally, that you muſt not receive:
In CHRIST is all the fulneſſe of the *God-head* perſonally:
Ergo, &c.

Secondly; that which is not after Him through whom, and in whom you come to receive the fulneſſe of ſpiritual gifts, as the removall of guilt, and blot of ſin, and quicknance with the life of GOD, freedome from the yoke of the Law, victory over ſpirituall wickedneſſe: what agreeth not with Him in whom yee have ſuch benefits, that yee muſt not receive, unleſſe you would forſake theſe unvaluable bleſſings: Now admit that; unleſſe you will leave Him, and forgoe theſe great benefits yee have in Him: this is the diſpoſition of the argument to the ſixteenth *Verſe*.

Now to returne, obſerve firſt from this eight *Verſe*:

That to yeeld to erroneous doctrines which corrupt reaſon Doctr.

teacheth,

teacheth, doe take us from Christ. See you be not made a pray, led away captive, as those that are vanquished in battell: therefore it is plaine that the yeelding to such things, doth make a man a spirituall captive, and lead him from *Christ*: this is it that maketh the Apostle say, *Gal.* 5.2. *If yee be circumcised, and seeke salvation by the Law, you are cut off from Christ, Christ shall profit you nothing:* For looke as evill weeds doe suffocate good corne, and Ivie killeth the heart of Oake: So heresies and false worship will kill grace, if they should be fully entertained; which maketh Saint *Paul* say of *Hymenæus* and *Philetus*, who denied the Resurrection, that they had subverted the faith of some who attended unto them; prevailing against their faith, they could not but withdraw them from CHRIST, with whom we are coupled by faith onely.

But two things may be objected:

1 That much stubble may be builded on the foundation, and therefore CHRIST and such things stand together.

2 That true grace cannot be prevailed against.

Answ. To the first, it is true, many opinions may be received, and erroneous rites used, and yet CHRIST be held:

But, 1 It must be done ignorantly.

2 With a minde teachable, and ready to give place when light doth evince it.

3 In points not directly fundamentall, that is, such as are so maine, that without them there is no salvation; or of so cleere consequence from them, that who so truely is perswaded of the one, cannot but see the other: As that CHRIST is both GOD and perfect man in one Person, is a poinct fundamentall: That *Christ* hath

two

two wills diſtinct, is of cleere conſequence; for who ſo is GOD, hath a moſt free and almighty will as GOD, and who is perfect man, hath a humane will like man. For as not every wound killeth a man, but if the heart or braine be pierced, life periſheth: So it is here; if the ſoule in things fundamentall be truely touched, it is divorced from *Chriſt*. It is anſwered then to the firſt, that ſtubble may ſtand while it is admitted ignorantly, with a prepared minde to diſclaime it, if it be found ſuch not directly croſſing the foundation: Now it is not fully received in a minde thus qualified; It is ſeene in experience that a man going where the plague is, not witting of any ſuch thing, taketh no hurt often: So in this matter.

To the ſecond, it is manifeſt, that as thoſe who have that precious faith of the Elect, which faileth not, cannot be prevailed againſt: So GOD doth never leave them to yeeld unto any hereſies directly fundamentall, or wittingly and willingly againſt eviction, to perſiſt in them.

This is to be marked againſt ſuch as thinke it no ſuch danger to reconcile in many points with Papiſts: A little leven is perillous: if any ſhould offer a farre off to filtch away our earthly ſubſtance, we would betime ſtand on our keeping; let us be more ſhie of the pearle of the Goſpell. *Vſe.*

Againe, wee ſee hence what to thinke of the Papiſts Church, the ſtate of it is dangerous; ſo that though *God* hath a remnant knowne to Himſelfe; yet the generall eſtate of that Church, cannot but be comfortleſſe: becauſe ſince *Luthers* time, and the Councell of *Trent*, the pillars of that Church repreſenting the whole, have againſt moſt cleere light withſtood the truth, and have joyned ſuch pertinacie to errour, that they anathematize whatſoever ſhall be brought againſt them. 2.

Doct. 2 Marke, *What hath beene an engine of Satan against the faith, even the wisdome renowned of the great of the world,* Philosophy: This kept many from entering the faith: When Saint *Paul disputed of the Resurrection, the Athenians mocked* him. This made many, brought to the faith, stagger, when they could not answer the plausible sophismes, they were dazled with the curious subtilty that did shine forth in it; this drew many from the faith, and begot heresies (for heresie is an errour held with pertinacie by them who sometime have beene beleevers.) *Hierom* saith, *Philosophi sunt primogeniti Ægypti*: and other of the Ancient doe brand it bitterly. No wonder; for then it was generally received as the wisdome of the world, every quarter of the earth, as it were, having their Philosophers, whom as Sect-masters they followed: then there were Peripatecians, Platonists, who, as it is likely, troubled these Colossians, Stoicks, Epicures. What bred heresie in the article of the Resurrection, but this? What in the point of the Trinity, three Persons, and one Essence? What in the Person of *Christ*, why not two Natures in one Person, the one being an Essence without being, τόδε τι, this or that thing subsisting by it selfe, because the like is not in all Nature. What made *Arrius* sow his conceit? presidence in his Logicke, for he was διαλεκτικώτατος, as story reporteth. Finally, what maketh the Papist he will not beleeve that a man is formally righteous before *God*, by righteousnesse in *Christ*'s Person onely imputed? Even this, because in all Nature every thing is that it is formally by something inherent in it selfe. No man wise with anothers wisdome, *&c.* this is the fruit that *Scotus* exclaimeth on, *Doctores theologiæ Philosophiam cum theologia maximo cum fructu miscuerunt.* If Saint *Paul* would shew what this fruit is, he would doubtlesse answer, much errour,

error; which *Trithemeius* well-witneſſeth, *Sacra Theologia Secularis Philoſophiæ inutili curioſitate fœdatur*: This is ſufficient to ſhew that this humane wiſedome if unſanctified hath alwayes beene a Moabitiſh minion, whoſe aſpect is ſo amiable to a carnall mind, that he hath woone unto himſelfe by it not a few; and no wonder, *for the wiſedome of the fleſh is enmity to* GOD, and the reaſon of it ſo farre as corrupt, muſt be captivated to *Chriſt*.

But ſome may ſay, may we not have Philoſophie in regard, or is all knowledge dangerous and of no uſe? *Object.*

Philoſophie is double, that which is truly, or that which is falſly ſo called: that which is true Philoſophy, is that which man, agreeably with his darkeneſſe, but reliques of ſight conceaveth, and that often not without ſome more then common illumination of God. Philoſophy, falſely ſo called, is what men, not as men, but ſingular perſons erring, have broached as truths. Now this laſt is at all hands utterly to be abandoned. For the firſt, this alſo in men unregenerate, not of it ſelfe, but through their corruption, is an enemy to grace. Secondly, this is of it ſelfe good, and through grace, ſanctified to good uſes. Firſt it helpeth grace better to apprehend, and more fitly, to teach others the things it knoweth. Secondly, it doth helpe and exceedingly further every believing man, that with it he groweth more confident; for though I believe not for reaſon, yet ſeeing the conſent of reaſon, my beliefe is furthered; as we that love *God* for Himſelfe, yet enjoying His benefits, doe more ardently affect Him; this uſe Chriſt gives us to underſtand; *Spirits have not fleſh and bones as I have*: and we abhorre the tranſ- *Anſw.*

ſtantiation of the Papiſts more confidently, by good reaſon it is evinced. *Doct.*

Philoſophy doth preground, is nothing but evinceth and better ſilenceth Heretiques. *religion, whereby*

their owne sword killeth them: Thus Saint *Paul* evinceth the *Corinthians* out of nature, who through naturall reason impugned the resurrection of the dead. To know the creature, is of it selfe good, a ladder to heaven, a spectacle wherewith heavenly things may be better discerned; yet our corruption abuseth this, priding it selfe therein, as if there were no higher, fixing it selfe on this beauty it discerneth, neglecting to goe to the top, while it lodgeth it selfe with delight and admiration in the workemanship of the stayres by which it should ascend. Sometime by knowing the excellency of the creature, it doth grow to thinke that there is no higher happinesse then to posses it and the delight of it. As a beautifull complexion is the good creature of *God*, yet oft misleads a corrupt eye: So this mentall Helene (if I may so call truesecular knowledge) doth too much enamor our carnall understanding.

Vse The use of this is first (though we must not reject the seeking, nor all applying of this knowledge, which out of prophane philosophie is learned) to reproove such as do too highly extoll it, yea account of Aristotle, as if he were a fore-runner of Christ, and a pillar of the *Gospell*, and of Philosophicall sciences, as if a man could not be a good Theologue that were not skillfull in them: as if supernaturall divinity stood in neede of philosophy, as the understanding doth of inferiour senses; whereas it is nothing so: for the supernaturall guifts of the spirit inlightning by the word of *God* that makes a divine, not any humane literature: and therefore we reade of few wise of the world converted, when babes and the fooliſh ones in comparison were inlightned this way: Besides the *Apostles* themselves were this way not trayned, as Ambrose saith, *Credimus piscatoribus, non dialecticis*, this is an extreame as well as the other. Yea often the Lords children

children may too much ſtand upon it; for our underſtandings being more naturall then ſpirituall, are ready too too much to incline to that which is connaturall unto them, I meane an obiect proportioned to their naturall forces. Hence in the primitive Churches the Chriſtians were too much dejected in the want of it, and too little prized their owne knowledge, for the ſimplicity which to carnall judgement ſeemeth to be in it. Even as Chriſtians in poore bodily rayments are not ſo much comforted in the clothing of their ſoules, as dejected in the meane attyre of the outward man, withall too much eſteeming the pompous rich apparell in which others ruffle: So in the mind; for the ſoule is cladde with light of knowledge, as the body with bodily rayment. When it wanteth this ſecular glorious rayment of Philoſophicall ſciences, it is more often caſt downe then it ſhould, and too much eſteemeth the preſence of it in others. Yea hence ſometime they grew to bee weakened in faith, when they could not anſwer thoſe difficulties which the wiſedome of the naturall man obiecteth, whereas they ſhould have counted the voyce of Angells (if oppoſite to the *Goſpell*) utterly accurſed. True it is that grace turneth this complementall knowledge to the further confirming of us; but it is as true, that the ſame ſpirit doth make the want of it an occaſion alſo of greater affiance: even as all earthly meanes of working this or that, helpe a heart ſanctified in beliefe, ſo the abſence of all meanes occaſion faith to be more intenſively ſet on *God*, from whom commeth our helpe.

And vaine deceit] Obſerve hence: *That Sathan by empty ſhowes of religion, ſtanding in vaine rites, doth prevayle againſt many.* For this vaine deceit is nothing but the empty, and deceiveable practice of religion, whereby Doct.

he drew many from the ſimplicity of the *Goſpell*. How did he enſnare thoſe primitive Churches, but with obtruding upon them beggarly elementall ſervices and bodily auſterities which profited nothing? And how hath he brought the Papiſts to this paſſe in which they are, but by foyſting in all kind of empty toyiſh rites that either Iudaiſme or Paganiſme could affoord, and by magnifying ſuch canonicall auſterities to which their Monks and Anachorets were addicted? There is nothing to be ſeene but ſuch empty deceitfull toyes in all their ſervice of GOD, their maſſe, their preceſſions, Palme branches, aſhes ſprinkled, their whippings, hayre clothes, holy water, cenſings, pilgrimages, adoration of reliques, *&c.* For look as children will be quickly woone with fine puppets and babies, and joy in theſe things more then in ſubſtantiall matters: So theſe who are without all heavenly wiſedome, or have but infantlike underſtanding, ſuch ware as this is very ſaleable in their eyes, and doth eaſily enſnare them.

Vſe. Wherefore let us, knowing our owne weakeneſſe, and the Divells malicious ſubtilties, knowing likewiſe the nets he layeth, let us be wiſe and not bite at ſuch vayne baytes as theſe are, which he caſteth in for us.

Doctr. 2 Obſerve hence: *All religious obſervances contrary to the word of* GOD, *are but deceitfull vanity*: vaine deceite. *In vayne doe you worſhip, framing religion, after the precepts of men*; ſaith *Chriſt*. Mat. 15. 9.

For firſt, they have not any grace accompanying of them; as enlightning the mind, confirming the faith, ſtirring up devotion: for theſe things accompany outward ſervices by force of *Gods* ſpirit working in them, not of themſelves: now *Gods* ſpirit doth not worke in any other then the Lords Ordinances.

2 They

2 They goe for religion, but are not ſo indeed; for true religion, the ſoule of it, is not ſimply to doe this act, but to doe it with relation to GOD commanding; now this cannot bee in things *God* requireth not.

3 They miſſe the end which is pretended in them, for they pleaſe not GOD; wherefore as we ſay of wares deceitfull, which looke well, but want the ſubſtance, ſuch are al things *intrinſecus defectuoſa*, as they are called; as for example, counterfeit mony, wch hath the colour, ſtampe and touch ſometime, yet is inwardly no ſuch thing, we may ſay ſuch things are vayne deceite, for they are but ſhowes that mocke ſuch as they are put upon: So in this matter; even as the Papiſts confeſſe it of their falſe reliques which are not ſuch as they are affirmed; So wee may truely ſay of all their religious practice in a manner.

The uſe is therefore to make us wary that we be not cheated and beguiled this way. We would be loath in any commodity, or if we received mony, to take a ſlippe amongſt it: but how wary ſhould wee be not to bee beguiled in matters of ſo great conſequence as theſe are? *Vſe.*

According to the tradition of men] Obſerve hence: *That the authority of man in matter of doctrine, and religious obſervance, is not to be reſpected, againſt the Word of* GOD. *Doct.* Men of eſtimation have alwayes beene of ſome regard, ſo farre that their opinions have beene entertayned becauſe they were theirs. This made the *Iewes* ſo erroneous, the authority of their great Rabbines; and traditionary divinity was ſo imbraced by them, as CHRIST ſayth, *It was ſaid of old, but I ſay*: So likewiſe concerning matters of rites, their waſhing hands with ſignification, they call it a conſtitution of their fathers; this was in

the Primitive *Church* continued, that many were ſo addicted to ſome men, that they would receive the things fathered upon them, though diſcrepant from the Evangelicall doctrine: So that in *Tertullians* time many did defend that the Apoſtles did not write all truth for us to know, but that there was a more perfect divinity, which was traditionary; yea in *Ireneus* time before *Tertullian*. For this is the property of Heretiques, to calumniate the perfection of the Scripture, neither doe they ever fly to it, but onely to the barke of the outward ſyllables, that they may ſo avoyd the ſubſtance and matter of it, which is moſt manifeſt. And ſo *Arrius* did fly from the wholeſome phraſes and manner of ſpeaking in the fathers, to the expreſſe ſyllables of Scripture, in which he would have ὁμούσιον ſhewed him *quoad* ῥῆθος; and the authority of *antique* tradition is ſo forcible that it beguiled ſome of the Fathers, drawing them to uſe ſome ceremonies utterly ungrounded in the word, as milke, and honey in baptiſm, giving the Euchariſt to children, not kneeling, from *Eaſter* to *Whitſunday*. But how did *Tertullian* then ſhew that traditions were not to be regarded which were beſide the authority of the Word, in matters of faith and manners? even thus: The Apoſtles were ſent by *Chriſt*; If therefore they did not publiſh things faithfully, either they wey were unable, or not ſincere, and *Chriſt* blameworthy that would ſend thoſe ſo qualified: we may ſay either they could, and would not, would, but could not, or elſe were willing and able, but might not.

Lib. 1. cap. 23, 24.

That they could not is abſurd, who had the guifts of the *Holy Ghoſt* ſo abundantly.

That they would not, is unlikely, who were ſo faithfull, and who ſuffered all things, yea death it ſelfe for the Churches good.

That

That they might not, leaſt holy things and that more perfect ſhould be too much divulged, and ſo Pearles caſt before Swine; for Chriſt bid them *ſpeake all things they heard from Him (yea though in ſecret) upon the houſe toppes.* And as for Dogges and Swine, there is no feare; for the Bible, though open, is a claſped booke to them: as for others, all the counſell of *God* belongeth to them. Thus you may ſee the truth of this, that humane authority hath beene a backe to error, and an allurement from the faith.

Let them not deceive you with things after the tradition of men.

Firſt then by this we come to diſcerne the deceived eſtate of the Romane Church; for one egge is not liker another, then they to thoſe old Heretiques, and the Principall part of their beliefe and practice hath no better ground then tradition, without the Word. *Vſe 1.*

2 This muſt teach us not to ſtand too much upon the bare authority of men, as to pinne faith upon their opinion: *Omnes patres, & tota ſchola* are not the Old and New Teſtament. We all incline to ſpeake as they. *Which of the Rabbins and Doctors of the law believe in Him?* and to reject that which commeth not uſhered in with humane teſtimonies; whereas we ſhould not receive any thing becauſe men affirme it, nor deny any thing in this regard ſimply, becauſe greate Clerkes are of another judgement; though we muſt not on the other extreame paſſe by Antiquity and moderne judgements, upon a ſelfe willed fancy, as if they were not to be heeded.

You will ſay then, what uſe are we to make, how are wee to be diſpoſed to them? *Object.*

Say I conceite this or that opinion, but I ſee, as it is told mee, ſuch are againſt me in it, of worthy note: knowing this; *Anſw.*

1 I am so farre to respect this, not as therefore to discard it, and judge of it as erroneous; but onely not to *precipitate* any determination against them.

2 I am to have the more jealousie of that which by opinion I conceive.

3 I am to excite my selfe to the more full inquiry, to see what grounds they had, what verisimilitude at least for their sentence.

4 If I find my selfe in the truth, I am with the more humility and thankefulnesse to imbrace it, when I see that even men of greater parts had it not shewed unto them. So on the other side the Fathers say this *unanimi consensu*; I doe not therefore beleeve it, this were humane faith; but I account it a presumption, that the thing is true. Secondly, I search the grounds of it with more alacrity and confidence. Thirdly, I having grounded my faith on GODS Word, am in this regard, more confident in my perswasion.

Vse. Lastly this must teach us to adore the fulnesse of the Scripture, according to the which who so speaketh not in the things of *God*, speaketh without understanding; for whatsoever any knoweth out of his naturall wisedome is foolishnesse in *Gods* matters; but what he knoweth without the Word he hath it out of his own wisedome: there is no shift unlesse we will say there is place for revelation, without the meanes of the Word; therfore what he thus speaketh is foolishnesse: the Word conteyneth all things, if not in syllables yet in sense, that are needfull for faith, and manners, yea directions for all indifferent things, which are variable.

According to the elements of this world] Observe first:

Doctr. *What maketh error, and false worship so infectious, even because they are carnall, savoring of the flesh*; and after the

fashion

faſhion of this world; *like lipps love like lettice:* now we are by nature in error, and therefore Saint *Paul* ſaith that *hereſie is a worke of the fleſh.* Againe we are ſenſuall, and therefore delight in ſuch faſhion of worſhip as is not ſpirituall, but feedeth the ſenſe, and hangeth us ſo up by the ſenſes, that we aſcend not to ſpirituall contemplation. Many mervaile why ſo many profeſſe and daily fall to Popery; but they might as well marvaile why frogs love the fennes: for the truth is, it is naturall to the corrupt man, all is ſenſuall, and of this World: Such a Princelike Clergy, ſuch ſumptuous Temples, and goodly pictures, heavenly muſicke, odoriferous incenſe, al exerciſes ſuch as their owne ſtrength may undertake, every thing of this world: the world cannot but love his owne; and therfore unregenerate men cannot but affect theſe things; yea we neede no better confirmation then that petitioner, who did preferre this as one motive for tolleration in commendation of their religion, that it was ſenſuall; it had to pleaſe the ſenſe in it, and is the reaſon why the ſincereſt reformed Churches, that have cut off all theſe fleſhly ſervices, are by all ſorts of worldly men the moſt maligned, becauſe they have the leaſt with them to feed the ſenſes; nay nothing but that which CHRIST hath left, which becauſe it is commanded, is therefore odious.

The uſe is, that we would take heed of worldly faſhions and ſuch things as pleaſe the carnall underſtanding, and naturall man: this is a preſumption againſt them, that they are not right; for as Saint *Paul* ſaith of men, ſo we may ſay of religious obſervancies: if they then pleaſe corrupt men, and ſuite with their corruption, they are not the ordinances of CHRIST. Yea even hence they are to be reſiſted, becauſe they are after the guiſe of this world. *Vſe.*

The

The Primitive age kept it, that they would not admit the leaſt Pagan rite or Iewiſh ceremony; they would not have a Sermon on Saturday, and allowed a kind of trading on Sunday; out of exerciſes on this ground: Ages following were not ſo cautelous.

Againe, ſeeing theſe words doe not onely point at that which maketh theſe deceits effectuall, but alſo give a reaſon to us that are in CHRIST why we ſhould beware of them, note hence: *That upon this ground we are to reſiſt all falſe ſuperſtitious rites of religion, becauſe they are after the faſhion of this world.* The things of this world are enmity to GOD: and in this that exhortation taketh place, *Rom.* 12.2. *Faſhion not your ſelves to the World:* The not obſerving of this rule hath brought all miſeries upon the Church: when men to gaine the Gentiles would take up their rites a little altered, when they would come to the world a little, thinking they ſhould never meete till they yeelded a little. Thus many now a dayes thinke it wiſedome to retaine ſome things, though altered, common with the Papiſts, that we might gaine them more commodiouſly. But though there be place for ſome indulgence this way, and therefore for a while tolleration and practice of ſome thing more indifferent, yea and ſo far as edification and avoyding offence, a law made for ſuch things, yet this muſt be in indifferent things onely, and that for a time onely, leaſt they plead themſelves as perpetuall by a kind of preſcription; which was the ground of the *Nazarites* hereſie, as S. *Auguſtine* thinketh.

Doct.

Vſe. Wherefore when we would heale men, let us not be ſicke with them, for this is folly: But remember that ſafe *maxime, contraria contrarijs curantur.* Let us recover them with giving them an example of ſpirituall worſhip; leaſt admitting a little poyſon, we hurt our ſelves more

more then with all our good beſide, we can helpe them. You that will walke in CHRIST, be not deceived with things after this world.

Laſtly marke by the oppoſition: *That what is meerely grounded on tradition, and what is carnall and ſenſuall in Gods ſervice, is contrary to* CHRIST. In CHRIST all things are new, the old carnall worſhip is changed into a ſpirituall, according to that *Iohn* 4. and for all pure humane traditions in GODS matters, they are accurſed. *Gal.* 1 9. *Doct.*

Which is to be marked againſt the Papiſts, who reconcile humane traditions, and make them according to *Chriſt*, who will alſo have all their carnall rites agreeing with *Chriſt*. *Vſe*

VERSE 9. *For in Him dwelleth all the fulneſſe of the godhead bodily.*

NOw he ſetteth downe the reaſons why theſe things not being after *Chriſt* muſt bee avoyded: the firſt taken from the alſufficiency which he hath in himſelfe; the ſecond from his alſufficiency to us.

You muſt not liſten to others beſides him, who is not man onely, but very GOD, in one Perſon: But ſuch is CHRIST; *or in* CHRIST *dwelleth the fullneſſe of the* GOD-*head Corporally*; theſe are all one in ſenſe.

To open the words, before wee come to the Doctrine.

In Him] That is, in Chriſt-man, or in that perſon whom we know to have had a body and ſoule like us, is the ſame divine Nature which the Father, and the Spirit have,

have. Or it may be constred thus: in Christ, that is, the humane Nature of Christ dwelleth all the fulnesse of the God-head, that is, God the Son with His infinite deitie, which commeth to no more then this, God the Word was made flesh. But the former is better, because this phrase, the fulnesse of the deitie, doth note the divine Nature, without any personall relation of it: whereas the second sense doth necessarily take it to signifie the Person of God the Son with His Nature. Secondly, *Christ* man is fitly called God, and therefore in Christ-man the God-head is sayd to dwell properly: But CHRIST His humane Nature may not be sayd God, and therefore the God-head is not so fitly sayd to dwell in the humane Nature as in the person denominated after it, that is, in Christ-man.

All the fulnesse] That is, the whole infinite indivisible Nature of GOD. *bodily*] that is, οὐσιωδῶς or ὑποστατικῶς, Essentially, or Personally: the Greekes call (*body*) as we in our vulgar tongue; here is no body, that is, no person: so we say, bodily perill, for such danger as toucheth ones person.

The summe.

"For in that man Christ Iesus the whole infinite "Nature of *God* dwelleth: not as in all believers, "who are His habitation; nor as in His beloved "Prophets, in whom hee spake, and gave His "Oracles, nor as in a materiall Temple, which "is different from the substance of him that in- "habiteth; but bodily, that is so that this Di- "vine Nature with the humane maketh one "Person.

For the Doctrines.

1 We see in generall: *What must make us rest in Christ onely*

onely as allsufficient, even this; that we know Him God blessed for ever: Shall not God allsufficient in Himselfe, to Himselfe, to all the creatures, shall not He undertaking to be our King, Priest, and Prophet be allsufficient for it? We fitly leave men seeking supply at God; but to turne from God to men, is to dig puddles, and leave the spring of living waters.

Hence then first gather to thy selfe, how absurd those Papists are, and how far from considring that which they know, that Christ is God: would they, did they weigh this, be so bold as to adde to His institutions, to take away, as in the Supper, the Cuppe? would they leave this Sunne of righteousnesse to follow the blind starre of their traditions? let them say what they will, they doe not truly consider this. *Vse.*

Let us likewise confirme our selves in our resting onely on Christ, even from hence that He is God; let us say with Saint *Peter*, *Whither shall wee goe? thou hast the words of eternall life*; thou art the naturall Son of God, thou art allsufficient. *Vse 2.*

In particular marke three branches of this Text:

1 In whom this dwelling is sayd to be.

2 What is sayd to dwell.

3 In whom.

1 Note: *That we must not looke at Christ as meere man, but lift up our mindes to that invisible nature which is in him.* *Doct.*

Those that saw Him on earth, whose eyes God opened not, they saw nothing but man; and therefore not knowing any thing else, they crucified the Lord of glory: And thus we al naturally are ready to know him after the flesh; but when God giveth us that eagles eye *of beliefe, the evidence of things not seene*; then we see that God is with this man, as being now substantially united to Him,

and

and made a part of His person. This maketh Christ say, when Saint *Peter* told Him : *Thou art the Sonne of God: Flesh and blond hath not reveiled this to thee, Peter.* And what doth make the *Apostle* often inculcate such descriptions, but that we are slow of heart in considering this point? For as many see a house or a tent that see not the inhabitant, and as the body is hidde when the apparell is discerned: So this humane nature, unles we get the better eyes, may be seene, when the deity which dwelleth in it, is not perceived.

Doct. 2 Marke: *That all the fulnesse of the God-head is communicated with Christ as man, the whole entyre nature of God.* I understand by communicated as much as is united: dwelleth bodily; that is, in unity of person wth Christ-man, or in the same person with the humane nature. For the divine Nature is a thing most simple, not having bodily quantity, one part out of another, nor yet any composition in it. Now that which is not compounded of parts cannot be divided. If a man have house and land, he may give to one Son one part, to the Wife another: but when the divine Nature is communicated, it is all of it given, or none at all: Thy soule cannot bee divided one part from another; thou canst not cut the light, how much lesse canst thou divide the Divine Nature?

rse. And this is to be marked against the Lutherans, who imagine a communion of the Divine properties with the humane nature in part onely; for they give it an omnipotency, the omniscience of the God-head, but not the eternity and simplicity: whereas the Scripture knoweth no union nor communion of the Divine Nature with the humane, which is not of all the fulnesse of the God-head. No, it is so absurd, that sound reason cannot imagine it, without making the essence of G o d such as may be

bee divided, one part being where another is not.

3 That he saith, *the fulnesse of the God-head is in Christ*; hence it is to be noted: *That not created guifts, or miraculous effects of the Divine Nature are united with Christ man, but the deity it selfe, the fulnesse of it, yea the whole fulnesse*: which is to bee noted against *Arrius*, and all such spirits. Doct.

Againe, this sheweth, *that the same singular Nature is in all the three Persons*; for he speaketh of the God-head in the singular number, as being but one; and as it is in the Father without controversie, so it is wholly in the Son also: as but one Sun in the firmament, in which the whole kind of the creature subsisteth: So there is but one Divine Nature, neither indeede can be: for the Divine Nature is most perfect, infinite, omnipotent, the most absolute thing that can bee imagined. Now were there many *Gods* having every one a distinct deity, none of them were most perfect, powerfull, for every one had but his owne, wanting that which is with others; as no man hath all the perfections of mankind, for he wanteth all that which is out of himselfe in others.

This is to bee marked; for hence we come to know that there is but one God, though three persons; because the same fulnesse of the Divine Nature that is in the Father, is in the Son; and the same that is in the Father and the Son, is in the spirit; for He is called *Iehova*, and it may as well bee all the fulnesse of it in the spirit, with them both, as in the Son with the Father; as well be the essence of three as two. Now hence it is manifest that these three persons are but one God: for as *Iohn*, *Richard*, and *Thomas*, if they all had but one body and one soule, should all bee but one man: So these all having but one God-head, can bee but one God. To be three Gods

there

there must be not onely three Persons, but three distinct Natures, differing the one in number from the other; for so many men as you have, so many soules, and bodies must be multiplied in which standeth the nature of man.

But how can three persons be one in nature?

I answer, we are content to know it is so, though how it is so, we know not: *aspici Deus potest, introspici non debet.* Though why not three persons in one nature, as well as three Natures in one Person, which is in *Christ*: A bodily, a spirituall, created as His soule, a spirituall increate: And as the same light is originally from no other, in the Sunne, and secondarily by communication in the ray or beame of it: So what hindereth, &c.

Doct. *Dwelleth bodily*] Obs. *The manner of* GOD'S *dwelling in this man, He doth dwell personally in Him,* that is so, as that GOD the SONNE is thereby become personally man, as he was from all eternity personally *God* with the *Father* and *Spirit*: the *God-head* so dwelleth in this man, that with the man-hood, it maketh but one Person, even as the soule and body in man make one man: So this divine Nature and humane are now joyntly but one Person of CHRIST: He which was a compleat Person from everlasting, in fulnesse of time creating within His owne Person a singular body and soule, such as we have (sin excepted) as a substantiall part of His Person, not a part, which made up the Person of *God*, as before imperfect, but a part; because a new thing substantially, that is personally assumed to that which before was perfect: thus much this word [*Bodily*] or personally, teacheth; For it putteth a difference (1) betweene *God* dwelling in every thing as an efficient and preserver of them; (2) betweene His dwelling in the Saints and Prophets, by His assistance and workes of grace in them. (3) Betweene His dwelling

in

in the Saints in heaven, *God* shall be all in all by His presence of glory; and this dwelling in CHRIST, which is by being united personally with this humane Nature. As the Arrians abuse the similitude in the first *Chapter*, when CHRIST is said to be *the Image of His Father*, they gathered that therefore Hee had not the same substance with Him: for we see a mans image or picture is not of the very same substance with the man whose picture it is, not distinguishing betwixt naturall things properly so called, and these artificiall ones which are but respectively and abusively so termed: So here *Nestorius*, Loe, saith he, GOD dwelleth in CHRIST man, therefore he is not personally united with man, For a man is no part of person with the house he dwelleth in; not distinguishing betwixt common inhabitation, and that which is personall. But we see here the Text is plaine, that He so dwelleth in this Nature, that it is essentially, or substantially united to Him, as a part of His Person. Againe, He so dwelleth, or doth οἰκεῖν in our Nature, that He is made flesh, *the Word was made flesh*, which cannot be understood of a simple, but bodily, or personall inhabitation.

This therefore doth first serve to confute all erroneous opinions touching the union of *Christ*: for first wee see all *Arrius* his opinions overturned, who granted that there were most divine qualities in *Christ*, and wonderfull effects wrought by *God* in the man *Christ*, but would not yeeld Him true *God*: Marke; *all the fulnesse of the Godhead* θεότητος, not θείας φύσεως, *the divine Nature*, as Saint *Peter* speaketh, *dwelleth in Him*. *vse* 1.

All *Eutiches* his scholars, who grant that *God* Himselfe was man, but they say, that this Vnion stood in that the divine Nature did swallow up the humane; for they 2

could not elſe ſee how they could make up one Perſon. The *Monothelites* granted two Natures, but one action: For they could not ſee how divers actions would not conclude that there were many Perſons: But marke, the divine Nature dwelleth in *Chriſt*: Now the inhabiting and the inhabited are not confounded; therefore both the Natures and their actions are diſtinct; and if there were ſuch a ſwallowing up of the humane Nature, then fleſh were made *God*, not *God* fleſh, by force of the Vnion. As for diverſity of Perſons, it doth not follow upon the diverſity of actions; for there may be as well three actions in one Perſon, as there are three Perſons all having but one action. If the multiplicity of action did come from the number of Perſons, then there ſhould be three ſeverall Wills in the Trinity. Againe, there is no converſion of theſe Natures; for that which dwelleth with another is not converted into it: And all *Neſtorius* his dreame of two diſtinct divided Perſons, ſaid to be one through ſingular aſſiſtance, love, dignity, conſent, for the Text ſaith [*Bodily*] and Saint *John* ſaith, *They ſo dwell together, that God is made fleſh*; which cannot be ſaid by vertue of any Vnion which is not ſubſtantiall.

Vſe 1. We ſee what reaſon we have to hold to CHRIST: if we had *Moſes*, or *Daniel*, or Saint *Paul* upon the earth, with whom the LORD pleaſed to dwell ſo abundantly by the effects of grace, and gifts of prophecie; Oh how would wee ſticke to them, how would we reſt in their words or oracles? but behold him who is the ſubſtantiall fleſh of our GOD.

Vſe 3. This ſheweth us whither wee muſt come, if wee will finde *God*, to no other but this Temple. All old worſhippers under the Law, they went to the Temple when they would come to *God*, and before the Temple was

built,

built, to the Arke, and Tabernacle; but these were but types, here is the true Temple: looke to CHRIST-man, to that body, of which he said, *Destroy this Temple, and I will build it againe in three dayes*; Looke hither, and *God* shall over-shadow thee, for *the God head dwelleth with Him personally.*

Consider the wonderfull love of *God*, that vouchsafeth thus to dwell in our Nature. If some mighty Prince should come and dwell in some poore cottage for his subjects good, what a rare part of his singular love would it be counted? How much more is this? *Vse* 4.

And thus answering briefly an objection of the Lutherans, we will come to the next *Verse.*

The Nature in which *God* dwelleth, is every where, where *God* is: but *God* dwelleth in the humane Nature, *viz. Christ*-Man, then in the humane Nature. *Object.*

Let this answer the first part of the reason: I answer it with limitation: That in which *God* dwelleth, as a thing contained in a place containing, that must needs be where ever *God* is, not that in which *God* dwelleth in other manner, as here he doth, or that in which *God* dwelleth *per aequipatentiam.* I illustrate the vanity of their argument with this: That in which the light dwelleth, that is every where, where the light is: But the light dwelleth in the body of the Sunne: Therefore the body of the Sunne is every where, where the light is. *Answ.*

VERSE 10. *And yee are compleat in Him, which is the Head of all Principality and Power.*

NOw he commeth to the Reasons taken from the all-sufficient benefits wee receive in Him, which first are laid downe in this tenth verse indefinitely; after by particular enumeration: The reason from this verse, standeth thus:

You must not looke to others, leaving Him in whom you have the fulnesse of all grace behoovefull given you:

But in *Christ* who is the Head of all Principality and Power, you are compleat:

Ergo, &c.

The *Verse* then containeth:

1. Our most full blessednesse in CHRIST.
2. A repetition of His dignity, from whom we are repleniſhed.

Now in the *Verse*, we must first marke the coherence. In whom having all the fulnesse of the divine Nature, in Him you are compleat, or full.

Doct. Observe hence: *Whence it is that* CHRIST-*Man doth send out all the streames of grace, and good things to all His members, even hence, that this fountaine dwelleth in Him.* Did not the divine Nature, which is the fountaine of all life naturall and supernaturall, *For with Him is the Well of life.*; Did not this dwell with this man or humane Nature; we could not be enlightned and quickned by it. So *that when we reade, he that eateth my flesh, hath life in him,* we must know that these things are spoken truely of the man-hood: not that this Nature of it selfe can doe these things; but because the Deity dwelleth with it, and by it,

Pſal 36.9.

Ioh. 6.

as

as by an inſtrument, joyned perſonally with it, doth properly, and efficiently worke theſe things: Even as we ſee the body of the Sunne doth enlighten all, but as an inſtrument of the firſt created light, which GOD hath united to it. This muſt be held, that neither the omnipotent power of creating ſpirituall graces, nor yet the omnipotent action which doth produce them, is in the humane Nature, or proceedeth from the humane Nature: but in *God* onely, and from *God*, in and with this humane Nature, working to the ſame effects, according to the propertie of it. As a Scrivenour writing with a pen, the effect, *viz.* writing may be aſcribed to the pen; for we ſay, this pen did write this: but the faculty of writing, and the proper action which produceth it, is in the ſcribe, and goeth not from the ſcribe into the pen: So here after ſome ſort, for the pen hath no reaſon and will to worke with the ſcribe in that to which it is uſed; but he is an inſtrument having this humane underſtanding, and will whereby hee worketh.

The pen is an externall inſtrument without the perſon of Him that uſeth it; but CHRIST's humane Nature is an internall inſtrument united within the Perſon of *God* the *Sonne*, as a part of His Perſon; as the body of a man is to his ſoule; yea, more nearely: for death ſevereth this, but not the other: yet in this they are like, that one is the effect, *viz.* the thing written is properly and efficiently from the Scribe, from the pen inſtrumentally with efficiencie of inferiour degree: So theſe divine workes which CHRIST the Mediatour worketh, the chiefe vertue, and action which properly effecteth them is in *God*, not communicated really with the other Nature, though it doth worke them in this humane Nature with it; yea, and by it, as a moſt neerely conjoyned inſtrument, which

2

within the person of *God* the *Sonne* hath His proper actions concurring in an inferiour degree of efficiencie to that which the divine Nature principally and properly worketh. GOD worketh graces, CHRIST-Man worketh the same. Saint *Paul* by laying on of hands, giveth grace, as to *Timothy*; the divine Nature that createth them, and infuseth them into this or that man, through CHRIST Man, being as a common conceptacle and conduit-pipe of them: the humane Nature worketh them not by powerfull creating them, but by taking away sin, and the cause, that so way might bee made for this promised Spirit, *Galath.* 3.14.

2 By interceding Mediator-like for them.

3 By willing the going of such graces from Him, as who is with *God* the *Sonne* but one Worker, though a distinct principle of working, that is, though distinct in Nature, yet the same in Person: Hee therefore worketh them as His owne workes, from His owne power; for *God*'s power is by Vnity of Person made His, the divine power not being without Him, as the power of another Person than He is; but being personally with Him.

3. Those things which His humane Nature worketh, or which are wrought after His humane Nature; they are the workes not of an humane, but a divine Person: for though the Nature, according to which they are wrought, be humane; yet the Person working, is the Person of the *Sonne* of *God*. Saint *Paul* giveth graces by laying on of hands with Prayer: But,

1 Not as if this were any way His worke, but as intreating it from *God* in CHRIST, whose it is.

2 Not from power any way within His person, but without Him, even the power of another.

3 Nor

3 Not conjoyned with *God*, as the body with the soule, but as an instrument with God; as when I use another thing or person in doing this or that without my selfe; hence it is that Christ-Man doth give graces *authoritativè* and *effectivè*; yea, according to humane action doth effect them in the highest degree that an instrumentall operation can effect any thing.

Whereas Saint *Paul* giveth them *Ministerialitèr*, signifying what *God* doth in *Christ*, rather than what Himselfe doth. He that planteth and watereth is nothing, all the efficacie of his action is to get Christ God-Man give the graces he intreateth.

The use is, that we should hence be exhorted not to rest in man: *The flesh profiteth nothing, the spirit quickeneth*, that is, my humane nature could not give all these precious benefits unto you, unlesse the quickning Spirit did dwell in it; in Him, in whom all fulnesse dwelleth, you are compleat. *Vse.*

2 From the words observe: *That being in* Christ, *we receive all kinde of graces, and benefits, that we lacke nothing. He is said to have ascended above all these aspectable heavens, that He might fill all*, viz. with the gifts of grace, as the context following cleareth. *We are blessed in Christ with all kinde of spirituall blessings*: and they are said to be full of love, *and filled with all knowledge*. These gifts may all be reduced to these two, *Ioh.* 1.17. *By Christ commeth grace and truth*: God's favour pardoning our sinnes, and restoring the life of *God*, and true holinesse; for so truth with Saint *Iohn* often signifieth. There is a double fulnesse: the one of gifts infused into us, or to be given us: the other of condition, when the state is so full, that there is no lacke. *Doct.* Eph. 4. 11. Eph. 1. 3. Rom. 15. 14.

Now for the first: the Saints receive not that plenitude

tude of inherent graces in this life, though respectively in regard of such as have small degrees, others may, and are said to be full; as the *Romans*, and others. 2. In regard of condition, when we have all things so bestowed, that nothing is wanting; now this in *Christ* all the Saints have: They have not that fulnesse in themselves, but in Him their Head, who is made of *God* every thing unto them, wisdome, righteousnesse, sanctification, and redemption; and this Text is most fitly construed this way; they need no other Teacher, no other Law-giver, no other Mediatour.

Vse 1. The use of it is against the Papists; they are not compleat in *Christ*, other mediators, workes, their owne righteousnesse, satisfactions, indulgences, imputing the sufferings of men to them; they have left the LORD IESUS, and are run a whoring with their owne inventions.

2 This must make us rest only in *Christ*, like *Paul*, *caring to know nothing but Him, counting all things dung and drosse in comparison of Him*: Fill your selves with *Christ*, and there will not be roome for oughtelse. Were a vessell full of any liquor, it would receive no more: if a womans heart be full of her husband, she hath no roome for other lovers: So shall it be with you: if you see by faith that your estate is full in *Christ*, lacking nothing, what will you care to looke further?

3 Lastly, on this ground, invite men to *Christ*: how is the case altered, if a poore woman should marry the Prince? So, if we blinde, naked, beggarly things marry this Prince of glory, our poverty shall be exchanged with riches.

Who is the Head of all Principality and Power] That is, of all supreame and inferiour powers which are seene in the creatures visible or invisible: Obs. *What is the dignity of*

Doct.

Him

Him who is every thing to us, Hee is the chiefe above all the creatures; this is it we beleeve of *Chriſt* as man, aſcending into heaven, ſitteth at the right hand of God, He is placed at God's *right hand in heavenly places, above all principalities, and powers, and might, and domination, and every name that is named, not in this world onely, but alſo in that, that is to come. Which* Iesus *is at the right hand of* God, *gone into heaven, to whom the Angels, and powers, and might are ſubject. To whom of the Angels ſaid He, Sit at my right hand till I make thy enemies thy foot-ſtoole?* Which the Apoſtle, 1 *Cor.* 15. conſtrueth thus: *He muſt reigne, till His enemies be put under His feet.* Eph. 1. 21. 1 Pet. 3. 22. Hebr. 1.

There are three Preeminencies ſubordinate.

1 God above all.

2 The Mediator under *God*, but Head over all the Creatures.

3 Creatures over other creatures, but under *Chriſt* and *God*.

Looke as if a mighty King doe marry any woman, he maketh her Queene, next in dignity to himſelfe, above all ſubjects: So our great God Iesus Christ coupling our Nature with Himſelfe, hath in ſo doing extolled it above all creatures, which are but the workmanſhip of His hands, a part of whoſe Perſon this Nature is.

The Vſe is, the more to binde us to *Chriſt*: to have ſo great benefit, as to lacke nothing is a great matter; yet if we receive or hold good things from meane perſons, we weigh them the leſſe, and doe the eaſilyer part with them: but when wee have great things, and that from great perſonages in higheſt authority, we joy as much that we hold under ſuch, as in the things which are our tenure. Oh worldly wiſdome will hold in Capite, they will forfeit any *Vſe.*

any thing rather than their Princes favour: the LORD make us all as carefull to hold in this head.

Vse 2. Still remember from these descriptions, thus interserted, what causeth our looking further than CHRIST, we know not His excellencie, that rest not in Him. And secondly, what is the next way to bring us from turning to any lying deceit, not according to CHRIST, even this, to insist much in inculcating the dignity of *Christ*, and all-sufficiencie of Him; thus *Iohn*, the Iewes, Oh their *Moses* had seene GOD, CHRIST was not so ancient as himselfe, they would leave him to follow *Christ*: Oh saith *Iohn*, *He that commeth after me is before me*: none ever saw GOD but CHRIST, all have received from His fulnesse that they had, He is the Fountaine of grace and truth.

VERSE 11. *In whom also yee are circumcised with Circumcision made without hands, by putting off the sinfull body of the flesh, through the Circumcision of* CHRIST.

NOw he commeth to set downe more definitely what blessings *Christ* had brought them: they may be recalled to two heads.

1 The removall of their evill.
2 The conferring of good.

The first is in the eleventh and twelfth verses; the other followeth.

For the former, three things are to be marked for the opening of it.

1 He setteth downe the benefit; *In whom ye have been circumcised with circumcision not made with hands.*

2 He

2 He setteth down in what this benefit did formally consist, *viz. In putting off the bodie of sinnes*, viz. *the flesh*; the originall corruption dwelling in spirit and flesh, *through Christ's Circumcision.*

3 He noteth the maner or instrument by which *Christ* did further work, and seale up in them this benefit mentioned, *being buried with Him in Baptisme.*

The intent of it is to confirme the former truth: That they were not to follow any thing which is not after *Christ*, and standeth not with walking in Him, thus:

You must not listen to any thing which draweth you from Him, who hath taken from you the masse of your naturall corruption.

But it is *Christ* in whom your hearts have beene circumcised from selfe-love of this world, and the things of it, and all other evill inclinations:

Therefore you must not follow the deceitfull vanities which are not after *Christ*, but seduce you from Him.

First then that the Apostle doth to this purpose bring in this benefit; *We see what is an excellent meane to hold us fast to Christ, to remember what great evill of sinne He hath subdued for us, and taken from us.* Truely when we fall from *Christ*, either to seducing errours in judgement, or errours in practice; it commeth hence, as Saint *Peter* intimateth, We forget that we were washed from our sins in His bloud. Did we confidently weigh what we have received from Him, wee could not but cleave faster to Him. If a man did heale us of some deadly leprosie, could we forget duty to such an one, while wee remembred. Doct.

bred this great good we had received from Him? So here much more; while Ægypt kept in minde what *Ioseph* had done for them, they clave to him in those he left behinde him: but when new came up who knew not, or regarded not what good they had received, they turned Turkes to him in his Seed, whom they were to have honoured: So here.

Vse. Wherefore, let us hence marke how wee may strengthen our selves in cleaving to *Christ*, ponder upon the mercy He hath shewed thee, in healing in some measure the corruptions of thy nature: Say with thy selfe, shall I start from Him who hath done such wonderfull things, killed this life of my owne in sin, which I have felt so strong and lively in me, healed such a leprosie as is above all I can speake or thinke? Doe it the rather, for we are like those Israelites, all their deliverance out of Ægypt was quickly forgotten, and this made them upon all occasions start aside like a deceitfull bow.

Againe, we are weake in judgement, babes in understanding, and know not the things bestowed on us.

Thirdly, Satan is most malicious to keepe us at least from thankfull considering of GOD'S blessings, when he cannot hinder us from receiving them.

In whom yee are circumcised, with circumcision not made
Doct. *with hands.*] Observe hence: *What Christ hath done for us who are in Him, Hee hath given us a spirituall Circumcision.*

Here are two things to be opened.

1 The Circumcision it selfe.

2 The Author of it.

The first is specified by this distinctive propertie, it was *not made with hands*: that is, such a Circumcision as was spiritually wrought in their spirit, not in their flesh:

the

the old Testament distinguisheth it by calling it the Circumcision of the heart. *And the Lord thy God will circumcise thine heart.* Deut. 30. 6 Ier. 4. 4. This is no small benefit, it was a priviledge to have Circumcision in the flesh, it was God's Cognisance, as being the signe of a confederacie with God; it was a seale confirming him that beleeved by it, that *God* would take away his sin, both by not imputing it, and killing it; for so Saint *Paul* saith of *Abraham's* Circumcision. Rom. 4. 11. But yet many had this whose Circumcision was before God as nothing to them. Wherefore, if this were a priviledge, what a gift is this to have the heart circumcised with the finger of *God*?

2 Againe, for the Authour of this benefit; in the Law the Priest did circumcise the males brought the eight day; and it was no small thing that *God* by His Minister should doe so to an infant: but to have our High Priest in Heaven, who is the great *God*, handle our leprous hearts, and by force of His Spirit take off the corruption which sticketh faster to our spirits, than our skinne doth to our flesh; what a prerogative is this! this then must stirre us up to thankfulnesse.

It doth shew us whither we must have recourse when we feele the remainders of our corruption cleaving to us, as selfe confidence, whorish love of the creature, self-love; we must come to *Christ*, He is our Priest, who onely can take away this impure fore-skin of our hearts; that even as they brought their young ones in the Law to the Priest, so must we bring our selves by a renued faith every day to our Lord Iesus, and pray Him to goe through with this His Circumcision which Hee hath begunne in us. *Vse.*

2 This is to be noted, that he calleth it *not made with hand*: Whence observe: *That no outward action of the* Doctr. *hand*

hand of man reacheth to the cleansing of the soule: The hand of man putteth forth no efficiencie to that which is done in the heart: as nothing that goeth into the body can defile it, so nothing that is done to the body can sanctifie it: This maketh Saint *Paul* say, That *he that planteth and he that watereth is nothing*; for a bodily action can worke nothing but a bodily effect.

Vse. Which is to be observed against the Papists, who will have the Priest's action lifted up by GOD, to the taking away of the soules sin: but then it could not truly be said, that the removall of corruption from the spirit were not done with the hand of man: as because *God* doth by meats maintaine our life, He by His blessing giving that vertue to them, it cannot be truly said that our life is sustained by meat and drinke.

Now to the second thing, *in the putting off:* Observe:

Doct. *That sinne and grace are to the soule, as apparell is to the body*; therefore he saith, *by putting off the body of sin*, that is, the flesh: *the body*] this is a borrowed speech, because that as mans body is a systeme or a frame, not having one but many kindes of members: So sin is such a frame of corruption, as containeth in it many distinct kindes, which are as members of this masse of corruption, *Coloss.* 3. 5. *Rom.* 6.

But it may seeme strange, that he sorteth these metaphors of putting off a body, when clothes, not bodies, are put off. But you must know that the body is the soules rayment, as it were, and therefore the soule is most fitly said to *put off a body*; the body of corruption, *the flesh*: this expoundeth the other as a more knowne and frequent phrase in Saint *Paul's* Epistles, for so I take it, as if he should say, my meaning is, *by body of sins*, the flesh, the originall corruption, in which is all kinde of sin, or the

body

body of ſins of the fleſh, that is, of the fleſh, or native corruption, which is a whole body of ſinfull members, the corruption originally, and principally ſeated in the ſoule, is called by the name of fleſh, becauſe the ſoule moſt manifeſts it ſelfe in the fleſh, the ſoule being incarnate after a ſort, and living more in the fleſh, than in it ſelfe: For the life of naturall man is little but ſenſuality, and the Scripture maketh the heart of man the Seat of the ſoule, becauſe the ſoule, in regard of his action, is rather naturall than animall: For as a man extremely loving here or there, liveth in the perſon loved more than in himſelfe: ſo the ſoule fallen from *God*, is wedded in ſuch impotent ſort to the love of its owne fleſh, that it liveth there altogether:

Laſtly, by *Circumciſion of Chriſt*] Note that this phraſe may be taken actively and paſſively, paſſively *Chriſt*'s circumciſion is that Circumciſion with which *Chriſt* the eight day was circumciſed: Actively, that Circumciſion wherewith *Chriſt* doth circumciſe in others, and this is here meant. Now this is the meaning; You have "beene circumciſed in CHRIST, inſomuch as "you have put off that frame of ſin, in which are "many diſtinct kindes of ſin; I meane the fleſh or "originall corruption, with which as a moſt fil"thy rayment, your ſoules were ſometimes clo"thed, and this not by vertue of legall Circumci"ſion, or any outward act, whereof man is Mi"niſter, but by vertue of that powerfull Circum"ciſion wherewith CHRIST circumciſeth.

Theſe words, firſt in generall lay open, *In what ſtandeth our ſpirituall Circumciſion*, viz. *in putting off all our corruptions*; our corrupt confidence, the rebellion of our wills, the diſordered frame of our affections; *Wee* (ſaith Saint *Paul*) *are the Circumciſion in the heart; who rejoyce* Phil. 3. 3. *Doct.*

in

in CHRIST IESUS, *and have no confidence in the flesh:* this depravation of our Nature is the fore-skin of the heart, in the removall whereof ſtandeth this Circumciſion.

Vſe. Let us then all ſeek to be thus circumciſed: many, yea, who amongſt the old people would not run unto the Circumciſion of the fleſh, carefully procure that, as wee doe the Baptiſme of water, to which it anſwereth? But few of them, and few of us ſeeke this inward Circumciſion, without which the other is nothing: not the Circumciſion wich is open in the fleſh, but that which is ſecret in the heart, is it which *God* requireth, which hath praiſe with Him. If they that wanted Circumciſion outward were cut off in Iſrael from their people; what ſhall be done with us, if we get not this Circumciſion inward, without which none pleaſeth *God?*

This in generall; for having told them that they were circumciſed, he doth tell them in what the matter of Circumciſion ſtandeth.

Doct. Now in particular firſt obſerve hence; *That the ſoule of the naturall man is clad with ſinne:* putting off (you know) doth imply that there is ſome thing, as apparell, upon him, who is ſaid to put off: And truly ſo they are, for what is in the naturall minde but ignorance, unbeliefe, curioſity, pride? What in the will, but wicked propenſity to evill, averſeneſſe and croſſeneſſe to good; yea, rebellion againſt light? What in all the affections, but inordinacie? What in his eyes, but uncleanneſſe, revenge? His eares, but itching after vanity? His tongue, but rottenneſſe? This maketh the Prophet ſay, That *Pride compaſſeth about the wicked man as a chaine, and violence doth cover him as a goodly garment.* And looke as the body is ſo covered, that it cannot be ſeene for the rayment on it: So

Pſal. 73. 6, 7.

wicked

wicked men are ſo wrapped about with ſin, that the beautifull worke of God in mans ſoule cannot be diſcerned for it: yea as men thinke their apparell an ornament, ſo doe ſinners their ſin.

The uſe of this is to warne us of our miſery: to ſee a poore Snake goe in filthy tottered rags all ſtinking loathſomely, is a pittifull ſpectacle: But if we could ſee with what menſtruous garments all thy ſoule is covered, every faculty being cladde with ungodlineſſe, unrighteouſneſſe, intemperancy, it is farre more woefull. Wherefore weigh this, and begin to put off, looking to *Ieſus*, theſe filthy rags. Oh you that will not let the leaſt moth lye on your bodily garment, doe ſuffer with patience your ſoules to goe thus filthily attyred! yea begin betime, for to make thee unready asketh time: So this garment of ſin cleaveth unto thee, and hangeth ſo faſt on, that were not God with us in this buſineſſe, we might ſooner put off our ſelves then theſe ſinfull qualities, ſo firmely they cleave to us. The Chriſtians when baptiſed, did in thoſe primitive times lay aſide their old cloths, as teſtifying and ſpeaking by this action, that they had put off theſe rags of ſinfull luſts with which formerly their ſoules had been clothed. *Vſe.*

In putting off the body] Obſerve then: *That we muſt forego not ſome part of our corruption, but the whole frame of it.* Wee are in other places called *to put off the old man*: marke; the whole man, to ſhew that our leaving off corruption, muſt not be by halves, but entirely; *old things are gone*; in CHRIST all are new, we muſt when we come by faith to CHRIST, forgoe all our old corruption: Such as are all over filthily apparelled, they will deſire to have all new, all or none: for ſome old, and ſome new, doe worſe then all old: but if the garment bee ſo woven *Doct.*

that one cannot put off one part, but all will follow, then needs it muſt be that either all of it be put off, or none at all: So it is in this body of ſin, it doth goe ſo together that he that putteth one member off truely, he putteth off all other likewiſe; and therefore Saint *Iames* ſaith, he that liveth in ſin againſt one commandement, he breaketh all, that is, hee hath in his ſoule that corruption which incli-neth to breake every one: he is not mortified to the ſin a-gainſt any one, that is not mortified to every one. The body of darkneſſe, which is in the night, upon the firſt riſing of the Sun, is in ſome degree all at once ſcattered: So this whole body of ſpirituall darkneſſe, when the Sun of righteouſneſſe getteth up in our hearts, is at once all in ſome degree diſperſed.

Object. But you will ſay happily, we have much ſinne hang-ing about us, and ſome corruptions more ſtrongly then other.

Anſw. 1 We are ſayd to put it off, becauſe we have begun to doe it through the grace of *Chriſt*.

2 Becauſe we deſire further to doe it through *Chriſt* ſtrengthening us.

3 We know that Chriſt our ſanctifier will aboliſh all the reliques which ſtill hang with us. We muſt not therefore thinke, becauſe we have not perfectly for the degree put off all, therefore we have not put off all; for we have parted with all, though not wholly; *totum exuimus corpus, ſed non totaliter*. The ayre in the morning hath put off all her ſable weeds, that darkneſſe which in the night did cladde her, but not altogether, for it is cleere and cleere till Noone-tyde: ſo here, *&c.*

Vſe 1. The uſe is to ſtirre us up with honeſt hearts to re-nounce all corruption: Many doe by piece-meale part with their evills, retayning the love of ſome, though they

ſeeme

ſeeme to leave other; one will not part with luſtfull affections, another will keepe covetouſneſſe: yea ſome put off the outward actions, but never care for putting off their corrupt qualities, which are rooted in their ſpirits.

2 In the ſecond place, hence aſſure thy ſelfe that thou art in *Ieſus Chriſt* if thou putteſt off this body, loveſt no evill, though ſin hang about thee every where, yet thou loveſt and likeſt none of it, but holdeſt CHRIST thy ſanctifier, and cryeſt to be uncladde, and freed from all this body of death.

3 *Of ſinnes*] not ſin: Obſerve hence: *How our maſſe of corruption conteyneth in it many kindes of ſinne.* Even as the body naturall is not all one kind of member but hath great variety: So this body of corruption; therefore he calleth it a body of ſins, of many ſins, being as ſo many members in it, ignorance, unbeliefe, irreligioſneſſe, pride, wrath, covetouſneſſe, untruth: hence it is that the *Apoſtle* ſayth the *Epheſians were dead in ſinnes and treſpaſſes*; and the old man is ſayd *to be corrupted through deceivable luſts*: that is, ſo corrupted as that now he expreſſeth the image of divers luſts, as he was formerly created after the image of GOD, or elſe through luſts of many kindes: And from hence it commeth that our native corruption doth bring ſuch variety of fruites as are mentioned *Galath.* 5. 19, 20. 21. *Adultery, fornication, uncleaneneſſe, wantonneſſe, idolatry, witchcraft, hatred, debate,* &c. and obſerved in experience, becauſe it is a body which hath divers members, the which bring forth divers operations. *Doct.* Epheſ. 2. 1. Eph. 4. 22.

Which muſt make us both grow up in acknowledging our naturall miſery, and to magnifie the grace of the LORD IESUS CHRIST, who hath healed us of ſo many corruptions as have formerly had dwell- *Vſe.*

ing in us: to take from us one ſickneſſe, is mercy; but when a man is a very body of diſeaſes, hath every member filled with infirmity, then to cure him, is much more.

Vſe 2. And let ſuch know who are not yet in CHRIST, they are a lumpe of all ſinnes: what though all appeare not? that is becauſe the Lord doth reſtraine them; for elſe we ſhould not live together: men would be woolves to men; yet though the fruite appeare not; the rootes are within us.

Doct. *By the circumciſion of Chriſt*] Obſerve hence: *Who it is that worketh this inwardly in us, Ieſus Chriſt*; He and none but Hee can remoove the filthy luſts in which the heart is wrapped, as Saint *Iohn* ſpake of His Baptiſme, *hee baptiſed with water, but Chriſt baptiſed with the ſpirit*; and Saint *Peter* ſaith 1 *Pet.* 3. 21. *Not the baptiſme, which is the waſhing of the fleſh ſaveth, but in that a good conſcience maketh requeſt to God, by the reſurrection of Ieſus Chriſt.* Saint *Paul* ſaith, *hee that planteth and watereth is nothing*; in regard of force which doth reach unto the ſoule it ſelfe.

This muſt be diſtinctly taught, that we may avoyd the Papiſh ſnare, and that we may glorifie God in aſcribing to Him intyrely ſuch workes as theſe are, which are no more communicable with men, then to create out of nothing another World.

VERSE

VERSE 12. *In that yee are buried with Him through baptiſme, in whom yee are alſo raiſed up together through the faith of the operation of* GOD, *which raiſed Him from the dead.*

NOw he commeth to the third thing, *buryed with Him in baptiſme*, or by baptiſme: this is the *modus actionis*, and agreeth with thoſe words, *you have beene circumciſed in Him*, how? *being buryed with Him in baptiſme*: It openeth both the manner, and may be as a proofe, thus:

Such as are dead and buryed to ſin in Chriſt, they have put off all the body of ſinne: But you have beene buryed with CHRIST by baptiſme.

Firſt then from the context, we ſee; *that what circumciſion was to the old people, that is baptiſme to us*; for he ſaith thus much, you have beene circumciſed in being baptiſed, though in circumſtantiall things theſe diſagree, as in the ſexe receiving the Sacrament; there men onely, here women. In the matter ſignified, Chriſt to come: in the degree of grace given: In the externall rite; yet the ſubſtance of the thing ſignified, manner of receiving, generall ends, they conſpire. *Doct.*

Hence we may have a ground and warrant to proove the baptiſme of infants lawfull and warrantable by the Word of God: For circumciſion being adminiſtred to infants in the time of the old Teſtament, there is no reaſon why baptiſme ſucceeding it, ſhould not bee adminiſtred to them in the time of the Goſpell. *Vſe.*

The ſecond thing is, *that from our union with Chriſt dead and buryed, we come to have the body of ſinne crucified,* *Doct.*

and put away from us. This is thus gathered; he saith they were circumcised, that is, had the body of sin put off them, while they were together buried with Christ, which baptisme signifieth and sealeth up in them: from this then we come to put off sins, that we are set into Christ dying, and buryed for the abolishing of sin: and hence *Rom. 6.* Saint *Paul* sheweth that we cannot live in sin, as formerly we did, and have to doe with it, because we are dead to it, being set into Christ dying, and that by baptisme. The reason is, because that *Christ* hath by his death killed the sin of all that belong to Him, and therefore such as are set into His death, they cannot but feele the death of this body of sins which before lived in them. Even as when *Adam* sinned, and dyed to the life of God, all of us in him are dead, and so soone as we come actually to be members of him, we feele the effect of *Adams* death, even this, that being dead to the life of God, we lye in the spirituall death of ignorance and lusts: So CHRIST the second *Adam*, He dying to abolish sin, even that He might be the death of sin in all His members, and lying buried under it, that He might so abolish it, as never to rise againe. Briefly then: *Adam* a roote of mankind sinning, brought death upon all His. 1. By bringing imputation of sin. 2. Extinction of the life of grace. 3. A propagation of death in sin and trespasse. Christ standeth as a second *Adam* in the persons of all given Him to be His members, and having their sin imputed to Him, (1) He doth take away the guilt of it. (2) Dyed to sin, and lay under it in our nature, that we by vertue thereof might dye to it; the omnipotent spirit of Christ working through that death in the behalfe of all His the death of the creature, so farre forth as by the just judgement of God, it hath a power through Sathans

working

working to draw us from God to it selfe. (3) A death of our corruption; *Galath. 6. 15. By the Crosse of Christ*, the world is crucified to me, and I to it, that is, by Christ crucified. Briefly; as *Adam* becomming mortall and dying to this mortall life, wee all so soone as wee are borne members of Him, are mortall, and tend to death by force of that mortality in the roote of us: So Christ dying spiritually to this world, and the sin of all us His members that thus they might be abolished, we so soone as by faith we are made His members, or are borne of Him, we begin to dye spiritually, till in death we are fully mortified by vertue of that radicall death in Christ our Saviour, who dying according to his flesh, did so worke by His omnipotent spirit, that as the guilt was at once remooved; so the life of it was mortified, that it lost the raigne, and was successively to be abolished in the being of it, in all those who by faith should come to be engrafted into him, or all those who should spiritually descend from Him. (4) Lastly, He brought into our nature supernaturall life, that so He in our nature might propagate it to all who were His.

The use hereof is to stirre us up above all things to *Vse 1.* seeke with Saint *Paul*; that we may know what is the power of His death, the communion of His sufferings, while I feele my selfe made like to Him in dying to this world and sin; for by this we know that we are united to Him suffering and dead to sin and this world, while we feele our selves by virtue thereof in like case; as I know my communion with *Adam*, that I dyed in him, while I see my selfe mortall hastening every day to death, as he is dead. The Lord *Iesus* make the scales fall off our eyes, that we may see the vertue of His most powerfull death toward all that are His.

Vſe 2. This alſo letteth us ſee what we muſt doe when this world and the things of it are forcible upon us, when our hearts feele the life of ſin ſtrongly making to them: come to Chriſt dying, ſpeake to Him; Thou Lord haſt crucified this world, thou haſt overcome the ſtrength of it: thou didſt dye, not regarding the allurements of it: why doe I feele it have ſo mighty a hand over me, even bewitching me as it were at the ſight of it? So when I feele my ſin ſtirring lively in the lawes of it, then to fly hither; Lord thou dying, haſt beene the death of the ſin of thy people: why doe I who am in thee, find it ſtirre, as if it never had received wound? The more we get to ſee our ſelves in Chriſt dying for the aboliſhing of all our ſins, the more we ſhall feele them waſting in us.

Vſe 3. Let us give glory to this glorious death which maketh us all to dye: As in the naturall body, kill the head, and all the members dye after: ſo here, *&c.*

Vſe 4. This ſheweth us why it is that ſin liveth in ſo many men in the world, even from this, that they are not engrafted into Chriſt, and ſo doe not partake of the influence of that ſpirituall life, which from Chriſt the head floweth into all His members.

Buryed with Him in baptiſme, you have put off your ſins] being ſet into Him dying and buryed, ingrafted with Him, buryed in or by your baptiſme.

Doct. Obſerve hence: *God doth unite us with Chriſt, even by our baptiſme*: the Lord doth by baptiſme ſignifie to us, and confirme thus much, yea worke it, as by an inſtrument, namely, the putting His Chriſt crucified upon us, and our ingrafting into Him dying and riſing. Rom. 6. διὰ τοῦτο γάρ. For firſt by baptiſme is ſealed our communion wᵗʰ *Chriſt* dying and riſing: ſecondly our communion in the effects, wᶜʰ are mortification and vivification:

but

but yet wee muſt not think, though God uſeth outward baptiſme of His miniſter, that this miniſteriall action bringeth forth grace, as the Papiſts doe, who hold that God doth ſo uſe the miniſteriall baptiſme, that He lifteth up that action as an inſtrumentall cauſe to worke grace; ſo that it neither commeth ſolely from *God*, nor yet, immediately: For this muſt be held, that the power and act of producing grace is only and immediately from *God*.

There are two ſorts of inſtruments: ſome worke ſomthing with the Principall worker, others doe not *operari aliquid* but *ad aliquid*, they worke to ſomething, but not any thing having force to cauſe that whereto they worke; ſuch are Gods meanes which He uſeth, and coordeyneth with himſelfe in working of all ſuch things which are not wrought but onely by power omnipotent; thus he healed the blind with clay and ſpittle, thus He overthrew the walls of *Iericho* with the blowing of Rams hornes.

But one may ſay, this is abſurd, to uſe meanes which ſhall doe nothing, doth any man doe thus? *Object.*

Men uſe meanes which worke ſomething in that they doe with them, becauſe their force doth not reach alone to the effect they intend, without the helpe of the meanes concurring with them: but *Gods* force being alſufficient, it is not abſurd for Him to take to Himſelfe ſuch inſtruments in giving grace, which are of no force to produce it, eſpecially when hereby he exerciſeth our obedience, faith, *&c.* *He that planteth, and he that watereth is nothing,* in regard of working in the ſoule that they tend to: the *Goſpell is ſayd to be the power of* GOD *to ſalvation*; becauſe through GOD it is powerfull, who accompanyeth it immediately, and entyrely, working faith by it. Yet Papiſts will not ſay, that the Preachers ſyllables are elevated by GOD to rayſe up the dead in ſinnes and treſpaſſes. *Anſw.* 1 Cor. 3. 7. Rom. 1. 16

This

Vse. This then is to be firmely held that GOD useth baptisme of engrafting us with Christ and mortifying and quickning us in Him, yet the baptisme of water doth not conteyne any force, nor is not lifted up to any such agency, whereby grace is properly produced.

Quest. But it may be asked, how we are set into Christ with baptisme, when none must be baptised but those, if they be *adulti*, who have faith in appearance, and so are already in Him?

Answ. Things are sayd to be done when they are manifested and done in a further degree then before they were; thus the believer baptised, is by baptisme manifested to be so before the Church, yea often to Himselfe, the more plentifull grace of *God* comming into Him, while he useth it faithfully, and his faith being more strengthened, the union is more confirmed.

Vse. The use is to stirre us up that we would looke backe to our baptisme, which sealeth unto us so great matters: if we have sealed bonds, we will have them sometime read to us, that we may know what we have: and when we are to demand this or that, how should we look back to this *Gospell* sealed unto us in baptisme? And seeing baptisme is but a seale of other matters, let us not content our selves with baptisme alone, but make sure we have the things which it serveth to confirme. Men that have evidences of house and land, they looke not much at their deeds about it, but they hold the land it selfe, and occupy that carefully: Wee contrarily stand upon the seale, but let the heavenly estate confirmed be where it will.

2 Hence may be inforced upon men what is their estate, if they have received baptisme as well inward as outward, then as the Apostle saith, *know you not that you*

are

are dead with Christ through baptisme? If they are not dead with Him, they have but the baptisme of water, which is nothing before GOD; *Circumcision nor uncircumcision are any thing with Him, but a new Creature.*

Now hee commeth to a second benefit wee have in Christ, the benefit of a spirituall resurrection and new life; *in whom yee have beene raised up*] as they had beene circumcised: for though this ἐν ᾧ [*in whom*] may agree with ἀπεκδύσει, in which baptisme; yet it is fitly reduced to the more remote antecedent, Christ, and to begin a new benefit opposite to that former, *in whom wee have beene circumcised*: For the intent of this Scripture is to set out Christ, and the benefits we have in Him; not to describe the vertue of baptisme, which is onely named here so farre forth as it serveth to note the manner after which Christ wrought in us the former benefit of our circumcision from sin: And if he had broke off the subject of his speech thus, *in which baptisme*, he would have named Christ in the end of the *verse*, not [*Him*] as having reference to a plaine antecedent, and whether [ἐν ᾧ] in the next *verse* belongeth hither ἐν ᾧ in this *verse*, for these two seeme but a repetition of this matter with some application and amplification of it; make it therefore agree with *and buried with him; in whom also ye are raised up*: The benefit is

1 Propounded in this *verse*.

2 Applyed more at large *verse* 13, 14.

In propounding it. (1) We have set downe, our resurrection it selfe in Christ; (2) The manner of working it, by faith.

For as the body liveth formally, or is raysed from death to life by the guift of life created in it: So the soule

dead

dead in ſin is formally made alive when fayth is created in it.

Secondly, you have fayth deſcribed from the efficient cauſe, the potent action of *God* which rayſed Him from the dead; *in whom yee are rayſed.*

The ſumme.

"*In whom,* or in which CHRIST, yee "are rayſed up with Him, the life of fayth be-"ing created in your dead ſoules by that om-"nipotent efficacy of *God,* by which *Chriſt* "being now dead for us all, was rayſed up.

Firſt then, this being the ſcope, to make us cleave to *Chriſt,* thus: You muſt not goe from him in whom you have beene rayſed up to a new heavenly life: But in CHRIST you are rayſed up. Therefore let none beguile you with deceits which are not after Him.

The ſecond part is here; the concluſion in the eight verſe before. Obſerve hence: *That to conſider of our firſt reſurrection which we have through Chriſt, is a forcible motive to make us cleave to Him.* If Saint *Peter* ſayd, *whither ſhall we goe? thou haſt the words of life eternall;* how much more may we ſay, how ſhould we ſtart from thee Lord? thou haſt rayſed us up when wee were dead: How did *Lazarus* (thinke you) and others whom Chriſt rayſed up, love Him and reſt in Him, when thus, bodily life was againe given them, though they were within a while to dye againe? But how much more would it bind us to Chriſt, if wee ſaw how Hee hath raiſed our ſoules being dead, with ſuch a reſurrection, as that they ſhall never dye againe? When the *Galathians* were ſo fledge after their legall ceremonies; Saint *Paul* thus reaſoneth: *Did you receive the ſpirit by the miniſtery of the law, or by the hearing of faith preached?* as if hee would ſet downe this for a

Doctr.

ground

ground that is to be held unto, which doth bring us the quickning ſpirit; how then is CHRIST to bee reſted on, from whom, as the fountaine, all ſpirituall life floweth unto us?

Now our reſurrection may bee conſidered two wayes.

1 As wrought in our head.
2 As applyed actually in us.

As wee in regard of our naturall life may bee conſidered.

Firſt as we have this life in our roote, in our Parents, in whom we are *ſeminali ratione*, as an eare of Corne is in the ſeede.

Secondly, our life may bee conſidered as now in us received from them. Now when they are ſayd to be rayſed up in *Chriſt*, it may be underſtood both wayes; both in regard of their reſurrection, as it was made in *Chriſt* the head of them, and as it was in part applyed in them: for all the reſurrection we have in *Chriſt* not yet received, we have it by faith hid in Him, even the reſurrection of our bodyes.

We may hence then ſee what maketh the Papiſts, and all ſorts of carnall *Goſpellers* ſo fall from *Chriſt*, even this: they know not, or conſider not, who, when they were dead in their ſins, did rayſe them up: if they ever had felt that CHRIST had done thus much for them, they would never doubt His alſufficiency, but waite upon Him to accompliſh their ſalvation. We ſee in Patients which have deadly ſickneſſes, if a Phyſitian doe (when they were given over) even then rid their diſeaſe away in part, and make them pretty well, will they thinke of looking to another, or be deſyrous to joyne others with Him who hath alone almoſt done all the cure? So betweene our ſoules and *Chriſt*. *Vſe.*

Let

Vse. Let us then consider what we have had wrought in us through *Christ*: it will so confirme us, that hell gates shall not make us leave Him. Againe, if thou worke not upon thy heart the feeling of the benefits thou hast through Him, thou shalt cleave as weakely by Him, as if he had never done ought for thee.

Here in particular are three things to be opened:

1 That who so is truely in CHRIST, is risen againe.

2 That our soules are raysed from death to life by faith.

3 That the omnipotent power of GOD is the worker of fayth.

Of each of these a little.

1 As *Adam* was a roote of death to all that were his, neither were they borne of him sooner then mortality did seise on them: So *Christ* is a roote of resurrection. 1 *Cor.*15.22. *As in Adam all dye, so in* CHRIST *shall all be made alive.* For we must not think that when *Christ* was raysed, it was no more then when *Lazarus*, or some other private person was raysed; but His rising was all our resurrections, in as much as it was in the name of us all, and had in it a seed-like vertue to worke the resurrection of us all: Hence it commeth, that we no sooner come to be in Him, but the power of His resurrection is felt of us, making us rise to newnesse of life. *In Christ all things are new:* Whosoever have learned CHRIST as the truth is in Him, have so learned Him, as they are dead to sinne; the life of the old man is killed, and they are alive in the life of grace: For looke as a member truly by inward ligaments knit with a living head, hath life in it; so wee when we come to bee in *Christ*, raysed up, and living to *God* in life glorious, we cannot but live in Him.

2 Cor.5. 17.

Wherefore

Wherefore how woefull is the ſtate of many that profeſſe *Chriſt*, yet live in ignorance, know not what a reſurrection meaneth, are dead, while they live in all kinde of ſin, and wantonneſſe? theſe never were in *Chriſt*: but like as glaſſe eyes are ſet in the body, or wooden legges, which being by outward meanes joyned to it, doe not receive life, and ſenſe with other members; Wee never knew communion with him who is the quickning ſpirit, if we be dead in our ſins. *Vſe.*

2 Obſerve: *What it is that maketh us riſe to new life,* viz. *faith on Chriſt*. We are ſayd to live by faith, becauſe after ſome ſort, it is life, but moſt properly it bringeth life into us: *He that believeth, hath everlaſting life,* fully in *Chriſt* his head; inchoative or imperfectly in himſelfe: For as in bodily death the reuniting of the ſoule with it, doth make it riſe againe and become a living body: ſo faith, as a ſpirituall *vinculum* tying *God*, who is the ſoule of our ſoules, againe unto them, they which before were dead, are anew quickened. Thus then as an inſtrumentall cauſe of our conjunction with God in *Chriſt*, who is our life, it may be ſayd to quicken us, or rayſe us up; though further faith it ſelfe may bee conceived as a part of this life: For as the ſoule died in falling into ignorance of God, *eſtranged from the life of* GOD *through ignorance in them. Epheſ.* 4. 18. ſo comming by faith to know God, it beginneth to live; *hence to know God in Chriſt* (faith being an affianced knowledg) is life everlaſting. Ioh. 17. 3. *Doct.*

This then is the firſt thing which God worketh in us, as the beginning, and inſtrumentall cauſe of our other following life: even as in our waking from our naturall ſleepe, which is a ſhaddow of death, firſt the eyes open, and then our ſenſes and motions doe come fully to us in their order: So in awaking from this ſleepe of ſin, firſt

the

the eye of faith lookes up to GOD, and that invisible world; then our life returneth more fully, the spirit of God from *Christ* working it in us.

Vse. Marke then hence: that all such beliefes as make not new creatures are not sound faith toward CHRIST: the reason is playne: a true faith bringeth Christ to live in us. Now as a quickning soule cannot returne into the dead body of it but there will be new life: So Christ that quickning spirit cannot returne to live in a dead soule, but needs it must bee raysed up. Wherefore if wee feele no life but that we brought from our mothers wombe, let us cast downe our selves, we have not yet truly believed: and we see how our faith doth not shut out good life, as the Papists slander us, but bringeth it forth as an effect which cannot be severed.

Vse. Finally, hence men may assure themselves of the truth of their faith, if they bee renewed in life.

Doctr. The last thing here to be noted is: *That the omnipotent action of God which raysed Christ from the dead, is it that begetteth faith in us.* *It is called the exceeding greatnesse of His power toward us, which believe, according to the working of His mighty power.* Faith is the eye of the soule, by which we looke upon CHRIST: it is the hand by which we receive all good from *Christ*. Now if a man be borne blind, or borne without a hand, an eye that seeth but these aspectable creatures, and discerneth not distinctly but things at hand, a hand that cannot reach an ell or two from us, yet all the world cannot supply these, nor no power but His onely that created the body: how much lesse then shall any power bee able to give us that eye which looketh within the vayle? that hand which claspeth *Christ* in heaven? but only the Almighty power of *God*.

Eph. 1. 19.

But

But what, doth that power that rayſed Chriſt rayſe us up? *Object.*

Yea, that power though daily continued, as the Lord creating *Adam* and *Eve*, with the law of propagating all the race of mankind, did, by that power which created and coupled them, after a ſort make all mankinde: though the Father and Son and ſpirit doe ſtill worke in continuing that firſt power put forth: So here, GOD rayſing *Chriſt* up in whom we all were that he might be a roote and fountayne of ſupernaturall life to us all, that power may be ſayd fitly to rayſe us all. *Anſw.*

Wherefore let us learne to admire and give glory to GODS power which worketh our fayth: if we ſaw a man rayſed from the dead, ô how would we ſpeake of ſuch a wonderous power? but this is the ſame that raiſed Chriſt from the dead, which raiſeth us to believe. If we creepe up from ſome deadly ſickneſſe, we tell what a power of God it was to rayſe us: But when our ſoules creepe out of darkneſſe, and death, to believe on the living God, it is as nothing with us. *Vſe* 1.

This teacheth us whither we muſt fly for the ſtrengthening and ſuſteyning of our fayth, even to this power, the ſame power that made all things, upholdeth all things: He that knoweth how all the confidence of his heart, is ſet upon himſelfe and the creature: how his reaſon and ſenſes, and his own inclination, which is not quieted, but in outward meanes: how Sathan and the courſe of this world, reſiſt us in believing; he cannot but confeſſe, it is the Lords power that firſt brought him to it, and that muſt keepe his faith from fayling. 2

Laſtly, we ſee hence how wide they are, who never felt any want of ſuch a power: who thinke of fayth as a thing they have alwayes had ſince they came to reaſon. *Vſe* 3.

Yea Papists, that if GOD offer, hold it in the power of man to believe, when God sheweth the promise, and inlighteneth the mind.

VERSE 13. *And yee which were dead in sinnes, and in the uncircumcision of your flesh, hath Hee quickened together with Him, forgiving you all your trespasses.*

NOw he commeth to repeate this benefit, insisting more largely upon it: and first he setteth downe the state of them before they were quickened: Secondly the quickning of them: Thirdly the manner of the action, the order in which he quickened them, which standeth in a threefold antecedent in nature before this their restoring to life.

The first is pardon of sin.

The second is cancelling the obligation against them:

The third is the setting them free from those jaylors and executioners in whose keeping they were.

The two first are in this thirteenth *verse*, the latter in the end of the thirteenth *verse*, and in the other two following.

The first of the antecedents in the end of the thirteenth *verse*.

The second in the fourteenth *verse*.

The third in the fifteenth *verse*.

To returne to the thirteenth *verse*. And first in generall from this his Commoration in this benefit, wee

Doct. note: *That our quickning in* CHRIST, *is such a*

benefit

beneſit which we muſt not quickly have done with, and lightly paſſe over : The Apoſtle cannot move from this till hee have dwelt a while upon it, and amplified and enforced on them the conſideration of it: So it is, we lend it little thought, but the more is our fault: we ſhould, when wee thinke on *God*'s benefits in *Chriſt*, make a ſtand, and dwell upon them, that ſo we might be more affected.

2 Marke, *What Miniſters muſt doe*, viz. *they muſt amplifie to their people the benefits beſtowed on them :* how often doth *Moſes* this in *Deutr.* For, *Doct.*

1 It is for the honour of *God*, that His benefits ſhould be ſet forth.

2 It edifieth others, and gaineth glory to *God*, while they are to know the things beſtowed on them; and they are by this meanes wrought unto thankſgiving. Againe, wee are like children, wee know not the worth of thoſe great things wherewith GOD hath enriched us: As a young childe that hath great patrimonies and priviledges, doth not to any purpoſe conceive the worth of them: yea, we are as forgetfull, as the eaten bread is quickly forgotten. And beſide, a benefit while enjoyed, groweth no dainties with us: in all theſe regards we muſt uſe this practiſe of the Apoſtle. If men have outward commodities, and abilities, and gifts of any kinde, they know them too well, even till they be proud of them; but in heavenly things, it is quite otherwiſe.

Now for their condition, it is deſcribed from the ſtate of death: You when you were dead. 2. The kinde of death, *viz.* in ſin. 1. Actuall, in treſpaſſes. 2. Originall, in uncircumciſion of heart; which is ſet downe by a Synecdoche or Metonymie of the ſigne for the thing ſignified: Outward Circumciſion put for outward and inward, which is more emphatical, when they were ſo dead,

that inwardly, and outwardly they did lye in evill: the meaning is, when you were utterly dead in soule, mortall in body, subject to eternall damnation by reason of your actuall transgressions, and original corruption: You then He quickened, that is, GOD the *Father*, out of the *Verse* before; with His CHRIST.

First then observe: *That we are by nature dead to God:* the same is *Eph.*2.1. We are not like a man in a sleepe, nor like the Samaritan greatly wounded, but we are starke dead in regard of the life of GOD. *Rom.*5. he saith, *We are of no strength*; not of feeble strength: and the naturall man is often so called; *My Sonne was dead, and is alive: let the dead bury their dead.* A man is every way by nature dead, his body is mortall in dying from his birth: eternall death of soule and body hangeth over him: His soule is quite dead: for God in regard of His presence of sanctifying grace going from a man, he dyeth in soule: As the soule going from the body, the naturall life is extinct.

Object. But it may be said, why man hath some reliques of knowledge: Againe, some of the Heathen have excelled in vertuous actions without grace.

Answ. Every knowledge is not the life of *God* strictly so called, but that knowledge which affecteth the heart to follow *God*, to trust in Him, love Him; *They that know thee, will trust in thee*; otherwise the divels doe know *God* in their kinde.

2 The knowledge of man is able to make him unexcusable onely, not able to make him alive according to GOD: for these Heathens vertues, they were but pictures without the soule and life of vertue in them, *splendida peccata*: good trees they were not; and therefore their fruit could not be good, all is not gold that glisters.

Vse 1. This then confuteth all doctrines of free-will, or of any

any power in man, which holpen a little, can helpe it ſelfe: Dead men have nothing in them to help themſelves toward this world, ſo it is with us toward the other. Yea, we ſee hence, that it is not ſuggeſtions to the minde, nor exhortations that will doe it; we doe but tell a dead man a tale, and all in vaine, till *God* create a new light in the minde, and take away the heart of ſtone, and give us tender new hearts: let us confeſſe our utter ἀδυναμία, impotencie, and inability, and give glory to *God*.

Hence muſt be enforced to the natural man what is his 2
eſtate, dead in his ſoule; hee heareth not the thunder of GOD's Law, nor His ſweet promiſes, he ſeeth no heavenly thing, neither GOD, nor any ſpirituall matter; hee taſteth no reliſh in any meat of the ſoule; he ſpeaketh not a word powdred with grace; hee ſtirreth not hand nor foot to that which is good: Oh the world is full of theſe ghoſts, twice dead, as Saint *Iude* ſpeaketh: yea, the relikes of this ſpirituall death hangeth about us all.

Marke, from this: that we who are alive through grace, 3
muſt not aſſociate our ſelves with thoſe that are meere naturall men; for we ſee that no living thing can abide that which is dead, the beaſts will ſtart at a dead carrion, our deareſt friends we put from us when dead: but (alas) the LORD's children now can goe hand in hand with ſuch who have not a ſparke of grace in them: Oh this death is not terrible, we are al ſo much in it, that we ſee not the filthineſſe of it. As a blacke hue among the Black-moores is not reproachfull: So dead ones with us, whoſe graces are ready to dye, agree well enough.

In ſinnes] Obſerve; *That ſinne both originall and actuall* Doct.
is the death of the ſoule: Mors animæ peccatum. Our ſin in which we are borne and live, is the death of our ſoules; and the demerit of further death: Death it is, to death it

goeth. Now what is death? is it not the abſence of life, the ſoule being gone with the entrance of corruption? And what is ſinne? Is it not the abſence of ſaving knowledge, righteouſneſſe and holineſſe, with the corruption of the minde, will, affections? ſo that the ſpirituall ſtinch of it ſtreameth out; at the eye luſt, at the eare itching after vanity, at the mouth rottennes is the beſt, I mean unfruitfull ſpeech, ſometime bitterneſſe. Looke as holineſſe is the beginning of life everlaſting, which goeth on till it end in glory: ſo is ſin the death of the ſoule, which doth, if the grace of CHRIST heale it not, never ſtay, till it come to everlaſting damnation. As for ſinfull actions, they are nothing but the ſtinch which commeth from the dead corps, I meane the body of ſin dwelling within us: For as heavie ſavours come from a putrified body: ſo doe theſe motions from a corrupt ſoule. And as a childe, if he doe ſwarve from morality, and civill vertue, following whores, and abominable courſes, be a royoter, a theefe; when thou ſeeſt an abſence of civill vertue, thou ſayeſt, he is even a loſt childe: what then ſhall wee thinke of our ſelves, being without all heavenly vertue of faith, hope, joy in the Spirit, godlineſſe, temperance? *&c.*

Vſe. The uſe is, that we would conſider of ſinne, and our eſtate through it, that we who have not thought of it, may yet ſet our hearts to the way of life, that we may be thankfull who have eſcaped from it, that we may take heed of it, and labour to be healed more and more of it. Should ſome learned Phyſitian tell you ſuch or ſuch a deadly thing were growing on your body, how would you thank him, and make uſe of it? Oh it is well with thee, if *God* make thee wiſe, that thou heareſt this day, how thou art dead in ſpirit; and for us, we are glad when we eſcape ſome great bodily ſickneſſe; and if there dwell reliques

of

of ſicke matter, wee keepe rules *de ſanitate tuenda*; how much more ſhould we be wiſe for our ſoules?

3 That he ſaith, *they were dead in treſpaſſes*] Obſerve *What is the life of a naturall man, even a death in treſpaſſe: tota infidelium vita peccatum:* like tree, like fruit: now the very conſcience of them is polluted. *Tit.* 1. 15. *without faith it is impoſſible to* GOD. True it is, that outwardly they doe many things that are laudable, but ſtill they walke in the fleſh, the Divell hath conjured them ſo into that circle, that they cannot ſtirre forth of it: Looke as in the fleſh of a beaſt, there is ſome part of great uſe, bought up at great price, ſome that is caſt to the pudding pits, yet all is fleſh: ſo in the life of the naturall man, ſome workes are of good uſe, and in commendation with man, ſome are abominabl, but all are of the fleſh. As a liveleſſe image hath the reſemblance of a man, but is nothing leſſe: So the vertuous actions of naturall men have that appearance of good, but want the ſoule and life of it in which it conſiſteth. *Doct.*

This is to be marked againſt the Papiſts: as it teacheth us not to reſt in this, that we are neither theefe nor whore; for be our life never ſo civill, it is death in ſinne till grace quicken. There is a double madneſſe, as *Hippocrates* obſerveth; the one very light and toying, the other more ſober and ſolemne, in which men ſit ſtill muſing deepely upon ſome fancies: Such a difference we have in ſpirituall phrenſies; ſome are very ſober over other ſome, as we ſee the lives of ſome naturall men gravely ordered, and morally, in compariſon of others, but yet all is deluded phrenſie before GOD. *Vſe.* *διμαν μανία.*

2 Marke hence; *That our courſe in actuall ſinne doth ſinke us deeper, and deeper in death; when you were dead in ſinne*; intimating thus much, that the cuſtome of their *Doct. 2.*

treſpaſſes did hold them under death. Even as the more the body putrifies, it goeth further into death: So here, the more the ſoule doth exerciſe it ſelfe in evill, the deeper it ſinketh into the death of it: It is fitly likened to the ſtone of the ſepulchre, this cuſtome of actuall ſinning; for it doth ſeale us up, and keepe us downe more ſtrongly under it: Vpon this ground the Prophet asketh, *How ſhall the Leopard change his ſpots? no more can thoſe that are accuſtomed to evill, learne to doe well.*

Vſe. Which muſt make us take heed how wee goe on in a ſinfull courſe, for it maketh us rot in this ſpirituall death, and maketh it more difficult for us to returne. Many that procraſtinate repentance, they thinke not on this.

You hath He quickened with CHRIST] that is, both perfectly in CHRIST, with whom your life is hid, and initially in your ſelves, being joyned with CHRIST. *Vos cum Chriſto convivificavit, conjunctos Chriſto.* Ob-

Doct. ſerve hence, *How farre we are from being prepared to receive the grace ſhewed us by* GOD, *when we are quickened to beleeve*; Even as well diſpoſed as *Lazarus* was for his reſurrection to this preſent life, of whom it was ſaid, that he now ſtanke in the grave: No, there was as much diſpoſition in that *Tohu* and *Bohu*, that inanity and deformity which was before the world, to the being, yea, the ordinate being of all the Creature, as there is in our ſoules to the worke of grace. We are as farre from this heavenly forme of ſupernaturall life, as the deformed Chaos of the Creature was from this beautifull figure, before the LORD did bring it forth. There is nothing in Nature can ſo diſpoſe a man to grace, as that it ſhould neceſſarily follow: for onely the principal agent which bringeth in the forme it ſelfe is able to worke the immediate diſpoſition upon which the forme enſueth: As nothing

but

but fire can bring combuſtible matter to be ſo ſparke as that whereupon it preſently burneth; for ſuch a diſpoſition is the firſt point of bringing in he forme it ſelfe.

In this therefore many of the Papiſts are wide; yea, erre from ſound reaſon it ſelfe: let us therefore by confeſſing our owne utter untowardneſſe, and repugnancie to GOD's worke, glorifie His Name. *Vſe.*

2 That hee doth mention their eſtate before to illuſtrate GOD's mercy; Obſerve, *What is the way to bring men to thankfull acknowledgement of* GOD's *grace, to teach them to ſee what they were when* GOD *ſhewed it.* Thus *Moſes*, thorow the Booke of *Deuteronomie*, often calleth on them to think what they were in Ægypt; yea, from their comming forth of Ægypt to that day wherein he ſpake, being now not many dayes from his death: So *Ezek.* 16. 30. Saint *Paul* every-where. *Doctr.*

The Papiſts doe moſt wickedly derogate from GOD's glory, while they teach ſomething in us which is a partiall agent with *God*; ſo good preparations, and diſpoſitions to this and that: But *Moſes* otherwiſe; *Not for the goodneſſe of thy heart, not that yee were more in number*; though He caſt off others for their ſinnes, He tooke not thee for thy deſervings. *Vſe* 1.

We may hence ſtrengthen our ſelves, not to doubt in receiving *God*'s particular promiſes, though we finde our ſelves unworthy, nothing ſo fitted as we ſhould be. *Not unto us, O Lord, but unto thy Name*, &c. *For my Name-ſake, not for your ſake, O yee Houſe of Iſrael.* As at the firſt, ſo after GOD doth diſpenſe His favours, that we have ſtill cauſe to confeſſe our unworthineſſe: to His Name, to CHRIST our Mediatour, to His Truth, all is to be attributed, and from them all is to be expected. 2

Hath He quickened together with Him] Obſerve then,

That

Doct. *That all believers have a new life in and through Christ.* To understand it, wee must note, that CHRIST in dying was after a sort all of us; for in our Nature, Hee made Himselfe one with us, and had us all by name as a body unto Him, and all our sinne He tooke as His owne, having made Himselfe one mysticall Person with us.

Secondly, you must know, that CHRIST thus having us all with Him as members belonging to Him through the gift of His *Father*, and having all our sinne made His, He dyeth for us all, and for the abolishing of all our sinnes; so that we all lye dead with Him, and our sinne is all crucified with Him; for it beginneth not to be crucified when wee dye to it, no, here was the beginning of it.

Thirdly, CHRIST lying dead with all His dead in Him, having taken away the guilt, and wrought the death of sin in all His, or the death of all His members to sin; CHRIST with His body being dead, is raised, and receiveth that treasury of supernaturall life, which is to be derived in the order of it to all His; so that CHRIST rising, all of us rise in Him, as our Head, for the members have society in whatsoever is done in the Head.

2 As a thing may be said to be in the cause of it; so was all our resurrection in His, which was to be the cause of all our resurrection: As *Adam* and *Eve* were the cause of propagating a naturall life to all mankinde.

Fourthly, CHRIST thus raised and made the conceptacle, and fountaine of supernaturall life, sendeth out His vitall influence into such as belong to Him: (1) By faith, giving them a being spirituall, or an union in Him; even as *Adam* gave a naturall being, or participation of his substance unto his members. (2) He doth send into them, thus united with Him, the Spirit of life from Himselfe,

ſelfe, that is, the HOLY GHOST to dwell in them by the created gifts of grace, which is life ſupernaturall; *They ſhall heare my voice who are dead, that is, they ſhall beleeve, and they ſhall live.* (3) CHRIST doth ſucceſſively perfect this life, never leaving till He have in ſoule and body conformed us (for our module) to His bleſſed Soule, and glorious body. And theſe may ſerve to open this point of beliefe. The difficulty of conceiving it, commeth hence. 1. That we know not how ſtraitly and neerely we are united to Him: for as all were within the loynes of *Adam*, by the determinate Counſell of GOD to come from Him: ſo all the Elect by GOD's predeſtination and donation were within CHRIST, as one in Him, and with Him. 2. Wee are not able to ſee that vertue of His reſurrection.

The uſe is firſt, to incite us to ſeeke to have our eyes opened, that we may know the treaſury of good things we have in CHRIST, and the power which Hee hath put forth in us. We ſhould love CHRIST a thouſand times more, if wee knew feelingly what Hee were to us. We are not able to ſee, how we in the wombare formed: how much more will our eyes dazle here further than GOD doth cleare them? *Vſe.*

This alſo muſt make us hold to our head CHRIST, even as we will have life in us; get a member away from having communion with the Head, it is preſently liveleſſe, having neither ſenſe nor motion: So in us with CHRIST. 2

We ſee whither we muſt have recourſe for life, Even to CHRIST; *Come to me and your ſoules ſhall live,* to GOD in our Nature; looke at thy owne fleſh in heaven, and draw from it, as a Conduit-pipe, increaſe of grace ſent thee from it, by the Spirit which dwelleth with it. 3

Having

Having forgiven you all treſpaſſes] Now he commeth to the order of our new quickening, which hee ſetteth downe by three antecedents which made way to it.

1 He pardoned our ſinne.
2 He croſſed our Bill.
3 He freed us from the power of Satan, and all infernall ſpirits.

Before I enter them, let this in generall be premiſed to cleare the text: Suppoſe that we ſtood in great debt unto any; ſay againe that he had to ſhew for all the debt under his owne hand: Put the caſe, thirdly, that wee were caſt into priſon, and in the cuſtody of ſome Gaolour, or any officers to that purpoſe: If hee at whoſe ſuite wee are in hold, be willing to ſet us free, what doth he firſt? he doth pardon the debt. Secondly, he doth Cancell our bills and bonds, for he that keepeth our bonds ſeemeth not to forgive, nor willing to let us goe, otherwiſe than that he may have a ſaying to us when he pleaſeth. Thirdly, he doth releaſe his action, and ſetteth him out of bands that held him; and after all this, diſmiſſeth him to his liberty: So here, we are in for debt, ſuch debt as toucheth life it ſelfe, the matter is under our owne confeſſion; the Divell holds us under chaines of darkneſſe: GOD is willing to reſtore us to life.

1 He pardoneth our faults.
2 Rendeth the Articles of our confeſſion.
3 Taketh us out of their hands who were miniſters of His juſtice in the cloſe keeping of us.

This ſhall ſuffice to illuſtrate it in generall.

Doct. We ſee hence, *That in order of nature, firſt we have pardon of ſinne, before wee have the life of grace begun in us*; there muſt be a removall of evill, before there can be a conferring

conferring of good. Thus in CHRIST Himſelfe, He was acquit from all our ſinne, which was upon Him before He was raiſed up; yea, if the leaſt ſinne of any of us, who are His, had beene unanſwered, Hee had not beene raiſed up; and for this cauſe, *Rom.* 4. 25. *The raiſing of* CHRIST is ſaid to be *our juſtification*; that is, *God* in rayſing Him up did manifeſt that Hee was fully anſwered for all our ſinnes, ſo that we now are quit from all our ſinnes, in CHRIST our Head: Even as if one lye ſentenced a dead man for treaſon againſt the King, he cannot have His life given him, but pardon of his fault is firſt given: So here anſwerably, we are not reſtored to feele the life of *God* take place in us, till our ſins, which cauſed our death, are removed.

In a ſinners reſtoring, this is the order:

1 *God* by faith ſetteth Him into CHRIST, who is His righteouſneſſe, in whom belongeth to Him forgiveneſſe.

2 *God*, when by beliefe He is in CHRIST, doth pronounce Him juſt, or acquit Him from ſinne.

3 The LORD doth ſend the *Spirit* of His *Son* into His heart.

This is the order in Nature, though in time theſe things goe together. This is to be noted againſt the Papiſts, who, when a ſinner hath by deadly ſinne loſt the life of grace (as they ſay) though he after come to have never ſuch love to *God*, yet will not have the ſinne forgiven till the Prieſt hath abſolved him: As if *God* did reſtore the life of grace before He gave the pardon of ſinne. This out of the order.

The words have foure things to be marked:

1 Who forgiveth, *God* the *Father*, He raiſed up both

both CHRIST and us, when He had forgiven.

2 The manner of forgiving in this word χαρισάμενος: of meere grace, and free favour.

3 The Persons, *Vs*; which is to be marked, for He had said, *Who quickened you*. Now he returneth:

The Person speaking in the first Person.

4 The things forgiven, *all sinnes*; past, present, to come, originall and actuall, of each a little.

Doct. 1. *We see who it is that forgiveth our sinnes, properly God the Father, Son and Spirit*; We pray to *God* therefore for forgivenesse; and we see that the Scribes and Pharisies kept this perswasion, that GOD only can forgive sinnes.

Concerning forgiving here, thus much.

1 We must know that forgivenesse of sinne properly is an act of *God*'s will, whereby Hee no longer holdeth our guilt, and keepeth wrath against us, but returneth into favour with us.

2 That *God* forgiveth all penitent beleeving sinners, holding the impenitent and unbeleever guilty.

3 That *God* useth in an eminent manner His Ministers, for applying this forgivenesse.

The question is; how farre *God* useth them; whether to testifie unto them what GOD doth, or hath done to them repenting, and so to raise up their faith toward Him, with whom is forgivenesse: or whether *God* useth them judicially, that is, as Iudges, with power to forgive, Himselfe onely executing what they determine, ratifying that they pronounce, suspending all His action till the Priest passe his sentence: so that as the Iudges sentence doth

mak

make one innocent, the King, who giveth the power, doing it by Him; yea, *God* Himſelfe, (whoſe judgement was after a ſingular manner in the Common-wealth of Iſrael) not otherwiſe abſolving and condemning thus by them: So here *God* ſhould forgive by His Prieſts, whom He hath delegated with power in theſe courſes.

Now this cannot ſtand: For,

1 The Prieſt ſhould more properly forgive than *God*, though he doe it as a Miniſter from *God*: As the King doth not judge cauſes in triall formally, but by his Iudges in Courts, who have the power from Him, though hee doth it, in ſome ſort, becauſe he giveth the authority, ratifieth it, and upholdeth the execution of it.

2 If *God* gave power to Prieſts as Iudges to abſolve, that they had authority within themſelves to doe this, then they could not fitly be ſaid to pray to *God* to forgive thoſe they abſolve; as for example: The King giveth his Iudges power to heare cauſes of this or that nature, and to ſentence them: now what a folly were it for a Iudge who hath, *per demandationem*, power from the King to order this or that, to petition to the King to order it? would not the King ſay, though of your ſelves you have no power; yet, is not the Law in your hands? have I not given you power within your ſelves, and am I not ready to ratifie what you determine?

But a good Prieſts chiefe efficacie in pardoning, ſtandeth in his intreating *God* to pardon; therefore he hath no power judicially to doe it, no, this power is not delegable to creatures.

Firſt, becauſe it is a perſonall royalty which *God* cannot give to others, unleſſe He would make Himſelfe an underling to others, and ſo ſuſpend Himſelfe upon man, that His pleaſure ſhould ſway Him: For the forgiving of

ſinnes

ſinnes is the power of pardoning treaſon againſt His perſon; Yea, no inferiour can determine, and ſentence the matter of a ſuperiour, till his ſuperiour have put himſelfe in that cauſe under his inferiour.

Secondly, this is ſuch an act wherein no man can be a competent Iudge, as man may be in cauſes betwixt man and man, which are civill: becauſe a man cannot know certainly the truth of faith and repentance in any, according to which the ſentence muſt be pronounced, if truely. All the Miniſters can doe, is to certifie what *God* doth, not as a private Chriſtian doth, but as a publike meſſenger, who bringeth from *God*'s Majeſty the word of Pardon, as Saint *Paul* ſaith, *the Word of reconciliation*, that thus he may excite the faith of the penitent beleever to behold *God* pardoning him, and feele the pardon of *God* as it were, ſealed within him. My Lord Chancellour doth not give the Kings pardon, (which he giveth to thoſe that come to take it forth at his firſt entrance) he doth not, as a Iudge, give them forth as his pardons, but delivers them as the Kings ſole deed, out of his Princely clemencie: Thus the Prieſt in the Law did not make a Leper cleane, but did manifeſt him to himſelfe, and to all Iſrael to be that he was: The Miniſter of *God* hath no power to pardon, but miniſterially he doth co-operate with *God*, that *God*'s pardon may be applied and ſealed within the conſciences of them that beleeve.

Vſe 1. Wherefore, let us hate thoſe moſt arrogant wretches, who would juſtle *God* out; and as it is with the Pope himſelfe, ſo would every one thruſt himſelfe into the roome of *God*. This is a fruit of their monarchicall ambition; they will in all their doings, not be content with an Oecumenicall ſteward-like power, but challenge a regall authority over the LORD's heritage.

Let

Let us ſeeke to the *Lord*; who ſaith, *I am He that blot* 2
out your tranſgreſsions, and forgive iniquity: Yet ſeeing that He maketh Miniſters His Meſſengers, in whom Hee putteth this word of Pardon; yea, ſuch as co-operate with Him in applying this His only Pardon unto us; let us likewiſe looke to them, as men of GOD, who can teſtifie to us what he doth in His Name.

Further, obſerve hence: *That* GOD's *pardon is of meere* *Doct.*
grace to us; we are juſtified freely by His grace, through the redemption in CHRIST IESUS; that is, we come to have pardon of ſinne, and to bee taken to favour freely: CHRIST indeed bought it deare, we have it freely. Which is to be marked againſt ſatisfactions, which are ſatisfactory to the Iuſtice of GOD, the revenging Iuſtice of GOD. Satisfactions were indeed anciently uſed in reconciling penitent ones, but they were to the Church offended, not unto GOD, whom none but CHRIST can ſatisfie: And though GOD is ſaid to have reſted as ſatisfied in ſome puniſhment taken at the hands of His children, yet this is the quieting of a fatherlike, and temporary diſpleaſure, not of a revenging juſtice with which wee have to deale in anſwering the guilt of the leaſt ſinne.

Let us therefore hate this popiſh arrogancie, which *Vſe.*
will teach men to deſerve their pardon; no, no, it muſt be begged of free gift at *God* onely, of grace, or it is buying our ſelves out, not ſeeking pardon.

3 That He changeth the Perſon, *You hath Hee quicke-* *Doct.*
ned, having forgiven us] Obſerve hence: *That wee muſt remember what God hath done for us, while we ſhew to others the things beſtowed on them.* The holy Apoſtle could not ſtand out from the thankfull acknowledgement of *God*'s favours to him, when he telleth others what GOD had

done for them. There are some like such schollars that can learne their fellows lessons, but cannot say their owne parts: they can tell what *God* hath done for others, as if they had kept a catalogue for them, and yet in the meane while, see nothing into those favours which they themselves have enjoyed: But let us learne hence so to be affected to *God* for that we have received, that we faile not to tell what *God* hath done for our soules, when we are telling of His kindnesse.

Doct. Lastly, marke the *largenesse of God's grace, forgiving all our sinnes*; all past, present, and to come. If any future sinnes were not forgiven us, we could not have life eternall restored: For as one of our sinnes kept without pardon, would have kept CHRIST from rising from the dead; so it would keepe us from feeling the power of His Resurrection, if all our sinnes were not remitted to us.

Rem. 8. 1. *There is no condemnation to one that is in* CHRIST; *He hath passed from death to life, and shall not come into condemnation: God* doth not forgive as justifying us judicially but once; neither doth he remit all present to the beleever, suspending the pardon of future, till hee should anew repent and beleeve, for this standeth not with the nature of that everlasting Covenant, *I will remember thy sinne no more.* Againe unlesse one would hold a totall, which must needs also bee a finall fall from CHRIST, it would follow that one should be in CHRIST, and yet for a time in state of damnation before *God.*

Object. Why then doe we pray, forgive us our sinne?

Answ. That we may have continuance of our pardon, sense, and feeling of it, that we may have pardon of *God's* Fatherly displeasure, and so of bitter corrections which our sinne might cause, not that we would have a new justification with GOD.

How

How are thoſe that are excommunicate made as Publicans, and it is good in Heaven? *Object.*

The Church doth not cut them off from all conjunction with GOD, but ſeparate them from all communion with her ſelfe; and in this regard doth cenſure them as Publicans, and not let them communicate with them, no more than prophane perſons, though ſhe may think they may be brethren in *God*'s ſecret ſight and eſtimation; and this cenſure of hers is ratified. *Anſ.*

Hence then let us thinke of the *Lord*'s wonderfull love: to forgive one fault, a ſecond, and a third, this is much; but to pardon ſuch thouſands of talents, is wonderfull. If the King ſhould forgive a traytor, againſt whom one treaſonable practice was proved, is it not great clemencie? but to pardon one againſt whom there is good proofe of a thouſand Articles in this kinde! Thus it is with *God*; hence *Rom.* 5. *God* amplifieth His grace, and maketh it to glory above juſtice: juſtice condemned in one ſinne, but grace is given to the pardon of many offences. *Vſe.*

This is to be noted againſt the Papiſts; they ſay *God* forgiveth all ſinnes fully in Baptiſme, only after Baptiſme *God* forgiveth not veniall ſins; and if we fall into mortal, *God* forgiveth for CHRIST, the eternall puniſhment, but leaveth us to ſatisfie the temporall: Thus when *God* forgiveth us not all our ſins, but ſins committed before Baptiſme, not all after, but mortall only, nor mortall fully, but in regard of the eternall puniſhment; thus they infringe the Charter of all the Chriſtian world, that they may maintaine their merchandize of Pardons, and indulgencies: But this were to make *God* no pardoner, but a mitigater of puniſhment. If the King now, when a traytour is condemned to dye, doe change his ſentence of of death into perpetuall impriſonment, hee is not ſaid to

forgive the treason, but to mitigate punishment: *Privilegia sunt amplianda.* When *God* saith, He forgiveth all, who but such enemies of mankinde would restraine it further than *God* Himselfe doth? True it is that many punishments doe still lye upon GOD's children; but they are childe-like chastisements, not judiciary penalties, whereby the Law might be satisfied.

VERSE 14. *Blotting out the hand-writing of ordinances that was against us, which was contrarie to us, and tooke it out of the way, nailing it to his Crosse.*

NOw he commeth to the second benefit, which went before our quickening: In laying it downe;

1 He setteth downe the benefit.

2 The manner of working it.

In describing the benefit, he doth by a gradation set it forth.

1 *He blotted out the hand-writing against us.*

2 *He tooke it out of the way*, quite abolished it.

The manner of working, nailing it on the Crosse.

But to cleare the Text, some Questions are necessary.

Qu. 1. It may be asked, what is meant by this *hand-writing?*

Answ. The Apostle leadeth us to know it:

1 By the Quality, it *was Contrary.*

2 The Subject about which it was occupied, *in rites*] which doe define it sufficiently to be the Ceremoniall Law: but it is more evident by comparing it with *Ephes.* 2. 15. *Abolishing the Law of Commandements in rites*; by that which he presently inferreth: Therefore seeing that CHRIST hath blotted out the hand-writing

in

in rites; *let none condemne you in legall rites*, not obeyed by you. This illation doth ſhew that legall rites are meant ſomewhere in the precedents: Further, *Verſe* 20. he thus uſeth the word δογματίζεσθε: *Why doe yee uſe rites?* as *touch not, taſte not, handle not.*

It may be asked, how this was a hand-writing againſt any? *Qu.* 2.

They have a double conſideration; the one Evangelicall, whereby they are viſible words preaching *Chriſt*, thus they are not; the other legall, purely Moſaicall, whereby they preached our guilt, and the wrath belonging to us, thus they were hand-writings againſt us. *Anſw.*

It may be asked, how Saint *Paul* can ſay, theſe were hand-writings againſt the *Coloſſians*, and how he can name the taking of them away as a benefit to the *Coloſſians*, ſeeing that nothing is more evident than that the Ceremoniall Law was laid on none by *God*, but the houſhold of *Abraham*? *Qu.* 3.

Saint *Paul* ſaith [*to us*] who was of the tribe of *Benjamin*, *Phil.* 3. and it may be he changeth the Perſon in the *Verſe* before having reſpect to this. But to paſſe this Conjecture, it may be anſwered; that the Iewiſh rites had a double teſtification; the one direct, which reſpected their owne perſons, that worſhipped with them: the other indirect by force of Conſequent onely, and thus they did witneſſe the guilt of all the world: For if they teſtifie that the peculiar people of *God* were by nature in ſin, and guiltie of death, then *à fortiori*, they witneſſed all the world beſide lay in ſinne and death: And thus Saint *Paul* on the contrary maketh thoſe Scriptures which are ſpoken againſt the Gentiles in the old Teſtament, to witneſſe againſt the Iew by nature: the Iew is no better than the Gentile: Now this was a benefit to all the Gentiles, the *Anſw.*

abolishing of them, not that it easeth us from any thing had beene upon us, but because it doth save us from ever having this importable yoke laid on us; and this I take to be the sound answer of this question.

Qu. 4. What it meaneth, that *God* is said [*to blot out and take them away?*]

Ans. Because they are so answered in CHRIST, that their obligation, and obedience, is utterly ceased.

Qu. 5. Lastly, it may be asked, how these Ceremonies were [*nailed on the Crosse?*]

Answ. As we conceive our selves, and all our sins with *Christ* on the Crosse: So all the specialties which were to shew against us; yea, all the conversation of us, as it was after this world, is to be conceived with Him, that the whole old man with his debt, with the deeds he had done, acknowledging this debt with his manner of conversing in carnall rites; I say, all of the old man is to be conceived thus in CHRIST, and crucified with Him, that all old things might be abolished.

Now to come to the Doctrines.

Doct. Observe first, *That not onely our sinne, which is our debt, is answered; but that whatsoever may shew any thing against us is done away in* CHRIST: not onely our debt, but every thing which might testifie any thing, or breed us future danger, is cancelled. If a debter doe know his debt is answered, yet hath his bonds and bills uncalled in, he is still in feare; but when he hath all such things as might speake any thing, crossed, torne, made utterly void, then he is safe: for the LORD will have man doe all things, so as he may shew his true meaning and wisdome in the dealing betwixt him; and our *Lord Iesus Christ*, doth give us example: for in CHRIST answering our debt, it had not been wisdome not to have defaced, and abolished all

all ſuch things as made acknowledgement of our debt, and in GOD to have taken from His CHRIST ſatisfaction for us, and kept with Himſelfe ſuch things which might witneſſe us ſtill indebted to Him, had not ſo agreed with that ſingle, and upright meaning which GOD ſheweth in all His wayes. Againe our peace had not beene provided for; for the Divell our reſtleſſe enemie, would never have reſted to have followed the ſuit on us, if he had ſo good evidence as our owne confeſſion, whether in heart, word, or under our hand, to ſhew againſt us to that moſt juſt GOD.

The uſe of this is firſt to teach us the great bounty of *God*; yea, and to ſhew us a patterne of ſincere dealing: to pardon us our debts is much; but to deface all ſuch ſpecialties, which might ſhew any thing againſt us, to give in, cancell, croſſe, teare the leaſt bill he had againſt us, this doth amplifie His bounty. It is ſtoried of *Adrian*, that ſeeking to win the favour of His ſubjects in *Rome* and *Italy*, he forgave them all they were indebted to his Exchequer; and the more to amplifie his free pardon, he gave them out all their bills and bonds by which they made acknowledgement of any due to him: Thus the great *God* amplifying His love, dealeth with us, and teacheth men what to doe when a debt is anſwered, even to keepe nothing to ſhew for it, that ſo their ſincere dealing may be witneſſed. *Vſe 1.*

This letteth us ſee the fulneſſe of CHRIST'S redemption: would He leave a great part of our debt unanſwered, as veniall ſinnes, the temporary puniſhment of ſins, and not ſuffer the leaſt line of a bill to be uncroſſed, and torne aſunder? *Vſe 2.*

Laſtly, this maketh much for our comfort, when we know that every thing that might breed us dread for here- *Vſe 3.*

after: beſide the Ceremoniall Law, there are many other hand-writings, as it were, which the Divell will threaten againſt us: what will he ſay, thou juſtified? *Daniel*, Saint *Paul* and others, doe they not confeſſe they are ſinners, miſerable and wretched, *their righteouſneſſe* (as *Eſay* ſpeaketh) *like ſtained cloathes?* This confeſſion of the greateſt Saints ſpeaketh againſt thee. Againe, thy conſcience doth know that thou art a grievous ſinner; thou haſt not crucified the luſts of thy fleſh, and how oft hath thy owne mouth ſaid, thou haſt no true faith, no lively grace? Nay, ſometime he hath got the hand to ſhew for their owne damnation: How ſhall all this be anſwered? Even by granting that indeed there are ſuch confeſſions, and bills of mine owne out againſt me; but my CHRIST He did anſwer them, and take them away. This in generall.

Doct. Now in particular: Firſt, we ſee, *That by* CHRIST *the Ceremoniall Law is taken away*: Looke *Epheſ.* 2. 15. and in the Epiſtle to the *Hebrewes*, which doth ſet it forth at large: for the Law was not given that it ſhould be perpetuall, but only till the time of CHRIST, which is called *the time of correction*, or the ſetting things ſtraight, to that which they reſpected: As a Phyſitian without changing his art, giveth one thing to a childe, another thing to a man: And as a learned Schoole-maſter teacheth one booke to a novice, another to a riper ſchollar; ſo GOD without any change in Himſelfe, doth change theſe ordinances, and did alwayes intend their ceaſing in CHRIST. Now we muſt know, that when we ſay this Law of Ceremony was aboliſhed in *Chriſt*, the meaning is, that it doth not binde any unto obedience: As we ſee with us, when Statutes are repealed, they are not blotted forth of bodies, and aboliſhed from being monuments of advertiſement, but their force only taken away from conſtraining

obedience,

obedience, ſo here *&c.* not that the doctrine and knowledge of it, nor yet the liberty of doing a rite in it, while the edification of the Church ſo required, is taken away: the one is perpetuall, the other was by the Apoſtles for a time lawfully practiſed. For as the Morall Law is taken away from the uſe of ſeeking righteouſneſſe in it, yet it remaineth as a rule of manners, inſtructing us in our duties, which we owe in thankfulneſſe: So this Law is taken away in regard of all the obligation, and exerciſe of it; but remaineth for many uſes, of doctrine, and inſtruction.

The Vſe is to let us ſee GOD's goodneſſe to us; what a benefit we count it, when ſome one harmefull Statute by act of Parliament is repealed? But what a benefit is this, that a yoke which our fathers could not beare is taken away, ſo that it never ſhall be laid upon us? *Vſe* 1.

It letteth us ſee our happineſſe above the Iewes, that are free of ſo many fleſhly grievances, wherewith their worſhip abounded. *Vſe* 2.

Wee ſee hence, that it is GOD's will we ſhould not be peſtered with carnall rites, and ſervices: GOD who will have His owne give place to our liberty, how farre is He from liking that men ſhould impoſe upon us their yokes of bondage? This were miſery for a man to be ſet free from GOD's hand, and fall into mans uſurpation. Wherefore ſuperſtitious and lewd preambles of that popiſh captivity were thoſe primitive ceremonies, and obſervances, which Saint *Auguſtine* in his hundred and nineteenth Epiſtle to *Ianuarius* complaineth of, that all was peſtered with humane preſumptions. And the Popiſh religion is hence erected as a yoke, from whence by *Chriſt* we are redeemed. *Vſe* 3.

The ſecond thing to be marked here, is; *That the Iewiſh* *Doct.*
Ceremonies

Ceremonies as they were purely legall, were as bills testifying the debt of the people before GOD: The principall end to which the grace of GOD used them, was to shadow out CHRIST, as followeth; but nakedly considered as apart from this grace of the Gospell, they did acknowledge our debt what we should pay, they did make confession that we did it not: they did also acknowledge the mystery which belonged to us in this regard: for it is to be noted, that nothing can be fitly conceived here but the Iewish rites, not our agreement, and covenanting with GOD in Paradise, or Mount *Sinay*, *all these things will we doe*; this is the debt it selfe, not *Syngrapha*, or *Chyrographum*, which doth testifie the debt: Now the Ceremonies, some did testifie their debt, *Galath.* 5. *If a man be circumcised*, (say as seeking righteousnesse in the Law) *he is a debter to the whole Law*: Marke, that as a man by the bill of his hand, so the old people by the Circumcision, did testifie that they owed GOD obedience in all the Law. 2. Some testified their guilt, as all their legall uncleannesses and washings, their sacrificings, both sinne offerings and burnt offerings, the one shewed their guilt, the other that they were by nature altogether corrupted, and must be killed, as they were themselves, that so they might come to live to GOD; such were their humbling their soules annually. In conclusion, their whole worship did testifie that the perfect offering with which GOD's wrath was to be appeased, was not yet come. 2. That Heaven was not yet opened, that they were all in desert of death through sinne; this was all they could doe as purely legall, as they are considered a part of the ministery of the Law, so farre as it is opposed to the Gospell, thus they were a ministery of condemnation, beggarly elements, a *Chyrographum* against us. Yet the principall

cipall end to which GOD uſed them, was to ſignifie the ſacrifices to come; this was the principall, I ſay, becauſe the Law it ſelfe is made a ſervant to grace; yea, juſtice in *God* doth put it ſelfe forth, that the grace of *God* may be more manifeſted, and it may be therefore the Apoſtle here ſaith they were a *Chyrographum* χειρογραφον, ſubcontrary, in reſpect that they had another end more maine which was with us, though they wanted not this teſtification alſo: Now how this teſtification doth extend to us guiltleſſe, is above ſhewed.

The uſe of this may be firſt to admoniſh us whence it came, that the ſpirit of bondage did ſo abound in the people of the Iewes ever ſince CHRIST. *Anſw.* They were ſtill occupied in one rite or other which did teſtifie uncleanneſſe: their ſervices were hand-writings againſt them, they proclaimed their guilt aloud, but ſhewed the grace of *God* very obſcurely. Againe, we ſee what cauſe we have to beglad of our LORD IESUS, who hath freed us of theſe lamentable ſervices. If wee have called in a bond or bill which we had abroad, it joyeth us, but we know not our happineſſe, who have theſe bonds in ſtatute reverſed for us. And wee muſt take heed of this levin of Iewiſh ceremony, from which we were redeemed ſo dearely: A little levin worketh thorow the whole lumpe; Ill weeds grow apace. What an abundance are theſe rites growen to in the Church of *Rome*, from beginnings farre ſmaller! *Vſe.*

But ſome may ſay; Our Ceremonies witneſſe nothing againſt us, we grant CHRIST is aſcended. *Obiect.*

The Ceremonies not onely as Shadowes of *Chriſt*, but as they are a more carnall kinde of inſtructing, doe witneſſe againſt us, that the time of faith is not come, that the *Spirit* promiſed is not given, that the times wherein *Anſw.*

we

wee must worship in spirit and truth, that is a spirituall manner, not carnall, that these times are not yet approached.

Doct. Lastly marke: *That Christ hath by suffering on the Crosse abolished these things*: So you have it, *Eph.*2.15. 1 *Pet.*1. 20. *He hath delivered you from your vaine conversation, received by the tradition of your fathers*; Where it is to be noted, that though the whole ceremoniall Law might in some regard be called [*Vaine*] for it was but a shadow of heavenly things, it brought not things to perfection, yet he doth especially note there the traditionary depravations of doctrines; yea, and their Ceremonies significant, which they used by the institution of men, to admonish them of inward holinesse, as washing of hands, *Matt.*15. to put them in mind of inward cleannesse: of which *Christ* saith; *In vaine doe they worship me, teaching for doctrine mens precepts*; as also their corrupt conversation; for *Christ* suffering did crucifie the vaine, carnall, and sinfull life of our old man, that we might be even for the externall manner spirituall and holy to *God*, through Him.

Vse. This then as it sheweth us the love of CHRIST, so it teacheth us how wee must much prize and warily maintaine this liberty. Such things as we buy at a deare rate, we lay them up carefully, use them charily, we say it standeth us in thus much: But (alas) this benefit, not silver nor gold, but the bloud of CHRIST hath purchased for us, it hath redeemed us as well from such vaine externall rites which men devise, as from those typicall Ceremonies of the Law, which respected CHRIST to come.

VERSE

VERSE 15. *And hath ſpoiled the Principalities, and Powers, and hath made a ſhew of them openly, and hath triumphed over them in the ſame Croſſe.*

NOw followeth the third thing which went before our quickening, that is, the freeing us from him who was GOD's fearfull doomes-man, having power of executing death upon us by reaſon of our ſinne; *Principalities and Powers* doe ſignifie all thoſe ſuperiour and inferiour powers of darkneſſe with which *Chriſt* combated on His Croſſe: The thing is ſet downe by a gradation.

1 He did *ſpoile them*, which what it is ſhall be opened more.

2 *He did make a ſhew of them*, that is, expoſe them to ignominy and reproach; for ſo this word δειγματίσας ſignifieth, *Matth.* 1.19. παραδειγματίσαι.

3 He triumphes over them, within Himſelfe, or on His Croſſe, ἐν αὐτῷ: *ſupple* σταυρῷ.

The ſumme is. *God* in *Chriſt* hath quickened us, when He had given us an acquittance from all our ſinnes, aboliſhed all things which ſhewed any thing againſt us, when He had on the Croſſe of His *Son* diſarmed, made a ſcorne, and triumphed over all ſpirituall powers, who had us as executioners to His juſtice before in their cuſtody.

In the *Verſe* three things may be conſidered:

1 The Victory it ſelfe.

2 The Perſons vanquiſhed.

3 The Manner.

Firſt in generall we are to marke: *That God doth ſet us free from the power of Satan before we are made alive throughly* Doct.

ly in IESUS CHRIST; He quickened us in *Christ*; in what order? having ſubdued all Principalities and Powers that held us; even as in *Christ* our Head, ſo in us this worke proceedeth: Firſt, He died, and by death conquered the Prince of this world: Then when his power was broken, Hee raiſed Himſelfe up againe: In the ſame order are we, when we beleeve, firſt tranſlated out of the power of Satan, before we have our new life infuſed from *Christ*: Even as a traytour cannot be ſafe from the ſentence of death, untill he be firſt taken out of the hand of a cruell Executioner: So here with us. Heuce it is that, *Heb.* 2, 15. *Christ* is ſaid firſt, *to aboliſh him who hath power of death, and then to deliver thoſe, who through feare of death were ſtill ſubject to bondage.*

Queſt. But it may be asked, how theſe were ſubdued by *Christ*, when we finde them ſtill encounter us?

Anſw. Becauſe they have no right in us, nor power to hurt us, and are totally in due time to be troden under our feet; therefore they are ſaid [*ſubdued*] not that they have not leave a while to exerciſe us.

Vſe. This then muſt make us rejoyce in *God* our *Saviour*, who hath vanquiſhed ſuch enemies in our behalfe. When the great *Armado* in eighty eight was overthrowne, what a joy was it to all true Engliſh hearts? But this is the joy of all joyes to the Iſrael of *God*, to thinke how *Christ* hath troden on the Serpents head, and captivated all their power, who ſometime lead us captive.

Doct. In particular when he ſaith, *Who hath ſpoiled*] Obſerve hence: *That God hath in Ieſus Chriſt crucified and diſarmed Satan, that he hath no weapon againſt us.* It is the cuſtome of conquerours to diſarme their vanquiſhed enemies, and make a prey of what ever they have: ſo hath *Chriſt Ieſus* done with Satan.

For

For firſt, whereas they had ſin and our owne confeſſions againſt us; CHRIST tooke away our ſins, laying them on Himſelfe, and ſatisfying for them.

Secondly, whereas they having power of death, did hold us under, CHRIST bare the death in His owne Perſon, that ſo this weapon might not hurt us.

Thirdly, whereas we by reaſon of ſin and death, were in their power, He ſtripped them off us likewiſe, making the mighty deliver theſe captives: for ſin and death being taken away, by which they held us in their power, they had nothing to ſhew why wee ſhould be detained: now this was the ſpoiling of him of his free-hold as hee imagined.

This muſt teach us to ſtirre up our ſelves in ſerving GOD confidently, for why? *Wee are delivered from our enemies,* who are ſpoiled, *that we might ſerve the* LORD *without feare:* Great are theſe ſpirituall powers in their nature, but to thoſe that are in *Chriſt,* they are diſarmed, ſo that they cannot hurt us, they are naked divels, and we being in *Chriſt,* are in a ſtrong fort. Wherefore, as for armed men being in a ſtrong hold, it were too much ſhame to be afraid of naked enemies that ſhould offer, with nothing in their hands, to aſſaile them: So here. True it is, as children not knowing what is what, are afraid of bull-beggars which cannot hurt them. So are we here, but the LORD maketh us grow up in His ſtrength. *Vſe.*

We ſee how to comfort our ſelves when we feele ſinne darted againſt us, or ſeeme to feele feare of death, or diſcerne that the Divell doth halfe hold us ſtill, as we thinke; what muſt we doe but looke to *Chriſt,* tell Him, LORD thou haſt taken ſin and death out of the Divels hand, and tooke me from him likewiſe; *Lord* make my eye of faith cleere, that I may ſee this thy victory for me: thy victory *Vſe 2.*

I know is full, though in my feeling it seeme otherwise. Looke with the eye of faith to *Christ*, give glory to Him, that He hath done it, and thou shalt quickly see His victory applyed in thee: And though the Divell hold hard, feare not, all is vaine, he must yeeld the bucklers when all is done, to thy *Lord Christ*; his prey must be delivered up, he hath no right in it, nor power to hold: CHRIST did discharge him of the one, and brake the other in his death.

He hath made a shew of them openly.] Observe hence;

Doct. *How Christ in His death made a scorne of all the powers of darknesse, they are exposed to open shame*: It is said of the

Dan. 12. wicked, *they shall be an everlasting reproach*; and it is a part of their deserved punishment: So here, it was just that these wicked powers should be exposed to all reproach.

Quest. But what was this open shew of them?

Ans. 1. The taking them captives, the pinioning them with His Almighty power, the presenting them before GOD, Angels, and every beleeving eye, as naked things, who are spoiled, and cast out of their usurped possessions; the filling them with confusion: Yea, not onely doth He thus make them stoope to His command, but made them become hang-men, doing execution at the command of His servants in His Name; as *Paul* saith of *Hymeneus*, and *A-*

1 Tim. 20 *lexander, I have delivered them up to Satan.* Now as a serpent that leaveth the sting in one, cannot sting againe: so it was with this old serpent; his sting was so stricken into *Christ*, that he could not now any more sting us who are His: Nay more, the putting him under the feet of such demie creatures as we are, and making him serve for our good, whom he usurped over, as cruell *Pharaoh* sometime. Even as Conquerours taking their enemies captive, doe make them serve for base slaves in the baseſt ministeries,

lead

lead them along pinnioned one to another: So doth our Conquerour IESUS CHRIST.

This muſt the more make us magnifie *God*, and animate our ſelves under the ſhadow of His wings, who is all our ſalvation. *Vſe.*

Note againe, *that our* SAVIOUR *hath openly triumphed on His Croſſe*; which doth let us ſee the perfect victory of *Chriſt* over all our enemies in His death; this was the conſummation of His Conqueſt, that the Victor did ride in His Chariot of triumph, the vanquiſhed captives of divers Nations led beſide him. When the Emperour came home, he went up to the top of the Capitoll, and there in publike view triumphed, as he ſaith of *Auguſtus*: *Ille triumphata Capitolia ad alta Corintho, victor aget currum*: This is the fulneſſe of victory.

But here a Queſtion ariſeth. How doth this triumph on His Croſſe ſtand with His humiliation? For the firſt degree of His exaltation is made His reſurrection. *Queſt.*

He is ſaid to triumph in regard He ſuffering, wrought that whence His after triumph enſued. Secondly, *Chriſt* who in His man-hood lay conquered, and humbled under death, the ſame Perſon in regard of His God-head was conquering and triumphing: for though to faine the ſame nature in contrary taking, is a contradiction (as Schoole-men doe, who will have the humane nature formally in the greateſt felicity, and greateſt ſufferings at one inſtant) yet to affirme the ſame Perſon in divers regards humbled extreamely, and yet triumphing, is no contradiction, becauſe it is not underſtood *ſecundum idem*, and in reſpect of the ſame, but a diverſe nature. *Anſw.*

Which muſt be all our rejoycing; with what acclamation doe ſubjects meet, and welcome their Princes returning with victory? Such ſhould be our entertaining this *Vſe 1.*

heavenly newes; that our King hath ſubdued all our ſpirituall enemies; yea, triumphed over: for this argueth full conqueſt; when no wiſe man will *ante victoriam cantare triumphum.*

Vſe 2. We muſt hence ſtrengthen our faith; for this triumph was all our triumphs, the like being to be done in every member, through the power of this begun in the Head in behalfe of all the members. Is not the victory of a King the victory of all his ſubjects? Likewiſe can we be in danger of them whom the King hath ſurpriſed, ſo that they are altogether within his power? So it is betweene us and our ſpirituall King: the LORD give us faith.

Vſe 3. This letteth us ſee what a potent, all-ſufficient SAVIOUR we have: If death and the power of hell could not prevaile againſt Him under death, and in the grave, in His loweſt humiliation; how much leſſe ſhall any creature take from Him now in glory thoſe things which He hath in keeping for us?

Finally, that He ſaith, *in that His Croſſe*] We ſee hence; that in CHRIST crucified all victory is obtained againſt theſe infernall enemies: this muſt be read [*in that Croſſe*] not [*in Himſelfe*.] For the antecedent in all theſe is GOD the *Father*, working theſe things in His *Sonne Ieſus Chriſt* crucified: In this unlike thoſe great Potentates: they never celebrated triumphs, while they were receiving the aſſault of the enemie, but ſtayed till they were returned into their owne Countries to their Imperiall Cities; as *Claudius*, who when he had conquered this Countrey of *Britaine*, he went home to *Rome*, there to rule in triumph: But our LORD, while He receiveth all the hot aſſault of theſe powers of darkneſſe, triumpheth: *Nobile genus vincendi Patientia*, to let them doe all their worſt, and by His ſuffering it to overcome them, is a moſt triumphant kinde

of

of conqueſt: The very fight it ſelfe is triumph. It is reported of the Lion and the Vnicorne, that there being deadly hoſtility betweene them, when the Lion ſpyeth the Vnicorne, he taketh a tree; the Vnicorne following him eagerly, runneth his horne into the tree, in which caſe the Lion ſpoileth him at his pleaſure: So betwixt our Lion of the tribe of *Iudah*, *God*-man, and theſe proud Vnicornes, thoſe ſpirituall ſons of Pride, there being great hoſtility, theſe Principalities hating GOD, and oppugning His glory in the ſalvation of mankind, it pleaſed Him to dwell under the vaile of our nature; even with ſuch a body and ſoule as we have, (ſinne excepted) that while the Divell did run with all his ſtrength, and lodge his horne, as it were, in this man; his power might be broken for ever, every ſtroake he gave, returned on his owne head; being the death of this man, hee killed himſelfe, the head of him (in which you know lyeth the life of a Serpent) was bruiſed for ever. And as angry Bees fooliſhly ſtinging once, make themſelves drones ever after: So theſe wily Serpents (but fooliſh here, if ever fooliſh) ſtinging our SAVIOUR CHRIST, have made themſelves ſtingleſſe to all that are CHRIST's, for ever: their wiſdome had beene not to have ſtirred up any ſinful men to have attached this ſacred Perſon, they ſhould have fled from Him to the moſt remote quarters of Hell, rather than have made Him ſuffer the leaſt thing from them: Had they done thus, their power in the world had ſtill remained: For as the ſparkles of fire lighting on water, are extinct; ſo ſinne and death falling on the GOD of Holineſſe and life, were extinguiſhed in Him.

The uſe is firſt to arme us, that wee take not offence at *Vſe* 1. the ſcandall of the world, at this that our GOD and *Saviour* dyed, was a man hanging upon a Croſſe: Looke

by the eye of faith what victory was gotten by this Crosse, what was the powerfull worke of this death; and then it shall no more hinder us in beleeving, when we know that GOD created light out of darknesse: Nay, that our GOD did thus by His death (as a second *Adam*) abolish spirituall death, and bring immortality and life to mankind, is more wonderfull than the Creation of the world.

Vse 2. Wee see that when Satan seemeth the most to prevaile on CHRIST, or His members, that then hee is most of all foiled and subdued: Now his power was comming, now hee made Him feele the sting of the Crosse, he killed Him, *&c.* all this was against himselfe: Thus it is in all that are CHRIST's; when hee thinketh to have the greatest hand over them, all turneth to their good; when by death they are stricken, death it selfe dyeth, and his power is almost quite abolished. Wherefore, let us not faint in our straits, but stand still, looking to the salvation of GOD: Thus that type of him, *Pharaoh*, when he sore tasked the Israelites, they most encreased; when hee had them so hemmed in betwixt mountaines and seas, that there seemed no evasion, then was their deliverance at hand, and his confusion.

VERSE

VERSE 16. *Let no man therefore condemne you in meat and drinke, or in reſpect of an holy day, or of the new Moones, or of the Sabbath dayes.*

YOu have heard at the ſixth *Verſe* of this *Chapter*, that there began the exhortatory part of this *Epiſtle:* and the Exhortations were generall, concerning all ſorts, or ſpeciall: The generall you heard were either principall, as that in the ſixth and ſeventh *Verſes*, or ſecondary pertaining to the Principall: the leſſe principall aſſiſtant to that great duty of [*walking in* CHRIST] were prohibitions of things to be avoided: In this *Chapter* are rules of ſpirituall practice: in the next the Prohibitions are given, firſt in generall, *Verſe* 8. Goe not after Philoſophy, and vaine deceit, after the tradition of men, and elements of the world; the which generall prohibition hath beene propounded, and by reaſons hitherto enforced. Now he commeth to ſome particular prohibitions, which doe open unto us what things he meant by *vaine deceit*, which leaneth on mans tradition and is carnall. The dehortations are two-fold:

1 From a ſervile reſpecting the cenſures of men, ſo walking in CHRIST, that they meddle not neither with Iewiſh nor Philoſophicall ſuperſtitions, to the twentieth *Verſe*.

2 He dehorteth them from the practice of every carnall and elementary faſhion of worſhipping GOD, from the twentieth *Verſe* to the end of the *Chapter*.

To returne; this dehortation in the ſixteenth *Verſe* may be divided into the prohibition, and the reaſon. The Pro-

hibition, *Let no man condemne you in these things*] The Reason, they are shadowes of things, which now in *Christ* and His Church are exhibited: for this hath a secret force enforcing what by the Apostle is urged:

That which is a Shadow vanished, that is not so to bee regarded, as to feare lest you bee censured in the neglect of it:

But these are such:

Therefore passe not, though you be condemned for omitting these.

But the former part of the sixteenth *Verse* may be diversely construed, *Let no man condemne you*] First, it may sound to this sense; Let no person in heart Iewishly affected take on him to condemne you, or no weake Iew condemne you in not using these things: but this is not probably here understood, because the Apostle dealeth with the *Colossians*, shewing them their duty, as may be gathered by the inference, and the next *Verse*. Againe, weake converts of Iewes, it is not probable there were any with them. The second sense, *Let none condemne you*] that is, doe not take up these shadowes, or continue the practice in them, and so give occasion to other Churches of the Gentiles to condemne you; but this, though a good sense, I doe not allow for these reasons:

1 Because after the rule of the Apostle, *Rom.* 14. Churches were not to condemne Churches, though they were a little levened this way; if they did, it was a fact not very warrantable.

2 Because in the twentieth *Verse* hee dehorteth them from detaining and using these rites.

3 Because, that as in the next *Verse*, he doth call them to stand their ground against Philosophicall seductors: So here against Iewish Ceremony-masters. I thinke then this

this is the meaning: *Let none condemne you*; that is, ſtand in the liberty ſo dearely purchaſed, yeeld not your ſelves for any mans condemnation in theſe matters, paſſe not if any man condemne you for not uſing rites crucified in CHRIST. This is a way whereby we ſuffer not any to condemne us, when wee ſtand not to any cenſure of them, challenging our freedome. Thus though we cannot keepe the Pope from curſing, excommunicating us, in regard of his deed and minde; yet we may truely be ſaid not to let him excommunicate us, in reſpect wee ſubmit not to any cenſure he paſſeth in kinde: This then is the meaning:

"Paſſe not if Iudaiſing ſpirits doe condemne you,
"for not keeping a part of an holy day, a new
"Moone, *&c.* for all theſe things are ſhadowes,
"which in CHRIST and His Church, the ſub-
"ſtance of them is accompliſhed.

1 Obſerve hence: *That wee muſt not make account of mens ſiniſter judgements, as any way giving place unto them.* It is the property of erroneous ſpirits, they will be prodigall in their peremptory condemning of all that diſſent from them: Thus you ſee how the Pope thundereth anathema's in every article againſt us, and Papall ſpirits, ſubſcribe not to every Canon, you ſhall be excommunicate; yea, an *anathema* preſently. Now then if we might not turne our deafe eare, and contemne ſubjecting our ſelves to their ſentences, we ſhould quickly ſhake in our beliefe: Thus our *Saviour* taught His Diſciples, *When they revile you, excommunicate you for my Names ſake, paſſe not what they count of you; great then is your reward:* So when the Apoſtles told Him what the Phariſies would except at; Tuſh, let them alone, they are blinde leaders of the blinde, and how doth Saint *Paul.* 1 *Cor.* 4. 3. *I eſteeme it the leaſt* *Doct.*

matter of a thousand to be judged of you or men: And we see how in the Primitive story, when *Victor* would in the matter of *Easter*, condemne all the other Churches differing from him; they gave no place, but rebuked his insolencie, and contemned his audacious censure. For wee stand and fall to our owne Master: What have they to doe to judge us? Yet this must be rightly understood: For there is a sinfull carelesnesse of others censure; when a man out of an αὐθαδείᾳ, a selfe-conceited, proud, pertinacious humour passeth not for others; or when one regardeth not this or that, because of the base account in which he hath the persons that speake it: or when one distinguisheth not persons, but is most careless of all alike: whereas we must never out of pride, or contempt (as they in the Gospell) what doe you stand upon that these old cursed people thinke, that know not the Law? but from a good conscience testifying with us in that we doe before GOD, 1 *Cor.* 4.3.

2 We must distinguish betwixt weake ones misconceiving through weaknesse of judgement, and malicious ones: the latter are not to be regarded; but for the other, though we must not cease from that which is good necessarily to be done of us, yet we must pity it in them, and seeke at GOD to shew them the truth.

Vse. The Vse is to us, that we never feare men slavishly; we are the servants of CHRIST, if wee doe that which is His will, what need wee care who condemne that wee know He approveth in us? We that are taught of GOD, shall we give place to blinde Bats, who speake they know not what, and have no savour of heavenly things? they are incompetent judges, wee yeeld not to them. What careth an Artist if an ignorant person find fault with him; he will say, Cobler not beyond your last: So may we to such

such who condemne us, holding to that which is the truth. Hence then may be reproved that pusillanimity in many, who will give in, if they be opposed in the least degree.

2. Observ. *That to put no difference in meats for conscience sake, or religious respect, is no sinne*: the text proves it: *Let no man condemne you in meat*] that is, care not for their condemning you, when you put no religious difference betwixt meats, as pure and impure; so in drinkes. Wee know the Iewes, if a thing stood in a pot uncovered, were not to touch the liquor, it was legally impure to them: for these things are all the good creatures of GOD, and all these things in CHRIST are made pure to the pure. Doct.

There is a foure-fold distinction of meats:

1 The one Naturall.
2 The other Politike.
3 Religious.
4 Superstitious.

Some in regard of natural properties and wholesomenesse to our bodies good: some have a malignancie in them, and are hurtfull; thus in way of diet, to distinguish them is not evill. 1

So politikely for the benefit of the fisher-man, and breed of cattell. 2

A truely religious difference is, when GOD, for some holy purpose doth make a distinction, permitting some, and denying others: or when we in Christian wisedome abstaine from some things which we finde through our weaknesse to be hurtfull for us. 3

The fourth kinde is, that we are to marke the superstitious difference, when we will out of a ἐθελοθρησκία, a sinfull imitation, or out of meere humane presumption prohibit the use of some meats, and allow others, and that as a thing pleasing to GOD: thus *Montanus* forbade all drie 4

things,

things, and would have them religiously refrained, as comming from an evill beginning: Thus the Papists forbid flesh, egges and white meats, though not as evill in their nature, yet as defiling the conscience of him that useth them, when now they are forbidden; and that not onely because he transgresseth the commandement of the Church, but because he neglecteth a thing which is good in it selfe; even as a religious exercise: But this was the old opinion of the Pharisies, who did thinke that some meates did defile them, not onely which GOD had forbidden, but which they refrained out of humane tradition: for they had their weekely fasts of their owne making; but CHRIST telleth them, *That which goeth into the mouth defileth not the man.* Secondly, they thought it a sinne against the commandement of the Elders: *Why doth your Master eat with unwashen hands, breaking the tradition of the Elders?* But our *Saviour* by His fact sheweth that there is no such power in men, as to make that a sin which GOD hath not forbidden:

Math. 15. 2. 11.

That for which wee need not feare who condemne us, in that we sin not, nor deserve no censure; for a caused condemnation must be feared:

But in these things, *viz.* the free use of all creatures as alike pleasing to GOD, wee need not care who condemne us:

Therefore we need not to be afraid of taking any creature, afraid (I say) as if we should sin in so doing.

Use. Which may serve to reprove the Papists putting a difference of meates, as making it more holy to use some,

Discrimen ciborum aut dictum non jam retinendum est à Christianis cum opinione necessitatis, sanctitatis, justitiæ, aut meriti. Episc. Duren. in Coloss. 16. pag. 185.

than

than otherſome, and more pleaſing to GOD; Yea, making it a deadly ſin to eat an egge on Friday, as if the kingdome of GOD did ſtand in meats or drinkes.

Let no man condemne you] Obſerve hence: *What is the ſpirit of thoſe that dote on Moſaicall and Iewiſh rites, they are ready to condemne ſuch as are not downe-right in them*: they are here deciphered, as if they would damne ſuch as did but faile in the part of an Holy-day: For you muſt know their Feaſts began the Evening before. Now all the day on the Feaſt-Eve men were free to labour; but toward night, they began their religious obſervances: now they are here painted forth as ready moſt deepely to cenſure ſuch as ſhould miſſe but the leaſt part of time, halfe an holy day, which they were accuſtomed to keepe as holy. *Doctr.*

Obſ. Againe: He doth not ſay, doe not refraine a meat or drinke, or ſeeme to keepe an Holy-day, but yeeld not your liberty to ſuffer your ſelves condemnable in neglecting theſe things, upon neceſſary and urgent occaſions, as if you had omitted ſome thing you were bound unto upon abſolute neceſſity. Whence note: *That the not uſing of rites, but yeelding our ſelves bound to them, is the thing we muſt avoid.* *Christ* is ſaid to have taken away the yoke of Ceremonies, not as making it unlawfull to doe them with liberty, but as freeing us from the obligation, and neceſſary obedience of them. Hence it was that Saint *Paul circumciſed, ſhaved*, &c. who yet would not in the leaſt meaſure have betrayed his liberty in yeelding himſelfe under any pretence bound unto them: Thus we may uſe ſome Ceremony when diſcretion requireth; and authority enjoyneth, for decencie and order in the Church; or to teſtifie that wee are not ſchiſmatically affected, but love and deſire to keepe the peace of the Church. *Doctr.*

VERSE

VERSE 17. *Which are a ſhadow of things to come: but the body is* CHRIST.

Doct. OBſerve hence: *What all thoſe legall Ceremonies were, even ſhadowes of that which is done in* CHRIST *and His Church*; for I conſter [CHRIST] here, CHRIST myſticall, as 1 *Cor.*12.12. For if that of the Fathers may goe for currant, that diſtinction of cloven footed beaſts, and ſuch as chewed the Cud, did teach, that Chriſtians muſt be diſcreet, and given to meditate on the Word; though it is liker that the permitting them only pure creatures, did ſignifie, that we muſt deſire the ſincere milke and food of the Goſpell: or creatures of middle nature, did admoniſh us, how our ſpirituall food of knowledge, though it be farre higher than the world; yet it is farre inferiour to that we ſhall be fed with, when we walke by ſight.

Vſe 1. To ſhew us how juſtly theſe are all aboliſhed; the ſhadow and the body will not ſtand together: As Painters who take an imperfect draught of a thing, when they have now finiſhed their maſter table, they caſt away all their former rudiments; So GOD having now brought the true Image of heavenly things, doth caſt off thoſe imperfect ſhadowes which had formerly beene in uſe.

2 This teacheth the fondneſſe of this world which embraceth ſhadowes and neglecteth ſubſtance, like that the Poets tell of *Ixion*: ſo doth *God* plague men that will not receive the ſubſtance of truth, but are wood-madde, in love with ſhadowes, as theſe here: And ſo we all doe follow ſhadowes of good, leaving the true good things indeed.

3 The Papiſts may hence be in part anſwered: They object,

object, that their Ceremonies are not here condemned, but ſuch as ſignified CHRIST to come. *Object.*

Though in other regards they are taken away then of ſignification (as ſhall be noted hereafter) yet they muſt know, ſignification reſpecting CHRIST is two-fold: (1) Of that which concerneth His owne individuall Perſon, as His manifeſtation in fleſh, ſuffering, *&c.* (2) Of that which repreſenteth any thing to be done in the body of CHRIST myſticall, to be done ſpiritually of beleevers: Now their Ceremonies are to be charged for ſacrifice of the Maſſe, a ſhadow of CHRIST about to be offered. For all the Ceremonies doe ſhadow ſome ſpirituall thing in beleevers, who are the body of *Chriſt*. *Anſw.*

VERSE 18. *Let no man at his pleaſure beare rule over you by humbleneſſe of minde, and worſhipping of Angels, advancing himſelfe in thoſe things which he never ſaw, raſhly puft up with His fleſhly minde.*

NOw he commeth to the ſecond dehortation, which doth further illuſtrate what his meaning was in bidding them above take heed of Philoſophie. In the dehortation three things muſt be noted: the former two being branches of the duty it ſelfe; the latter infoldeth reaſons inforcing it.

The firſt is, that they would not ſtand unto mans arbitrement, nor paſſe for mans arbitrary judgement in the matters following, *Let no man determine upon you.*]

The ſecond is the points wherein they were not to yeeld themſelves to the arbitrement of any, *viz.* in ſetting downe what was humbleneſſe of minde, and what

was

was the right way of seeking to *God*, and condemning you as not humble, and not speeding in that you seeke; because you doe not worship Angels, and use their mediation to *God*.

The third intimateth reasons taken from the description of those moderatours who would judge in these cases, which seem to prevent the *Colossians* in their thoughts: thus shall we not regard their determining against us.

Object. Why, they deliver many very hidden things.

Answ. They tell you of points in which they have no understanding, these are matters above their element.

Object. I, but they stand for that which hath a shew of humility in it.

Answ. It is their secret pride, which maketh them take upon them in these matters. And this their fact in using mediation of Angels doth testifie that they hold not the head Iesus Christ. Now hence may be framed a three-fold reason; but the former words are doubtfull, requiring some further canvase, that the reason of interpretation may be better discerned.

Μηδεὶς ὑμᾶς καταβραβευέτω.

Let none beare rule over you] The Greeke word [καταβραβευέτω] is borrowed from those who sit as judges of sports; as when there is running of tilt before the King, there is some that sit by with white wands or staves, who marke how every one breaketh and hits, according as the law of the sport requireth, and thereafter give sentence with or against the Champions: So we must remember that Prayer is a spirituall wrastling with *God*: for the due manner of it, it is to be done in all humility through Him who is our Mediatour to *God*: this is a law of this heavenly wrastling; the βραβεῖον, the recompence of this strife is, that *God* heareth us, and will give us what we aske in the Name of His Christ. Now these false seducers take upon

upon them as judges in this caſe, and determine againſt the *Coloſſians*, that they did not ſtrive or ſerve GOD in humility, neglecting to worſhip Angels, and to uſe them as interceſſors to GOD; and in this regard did make all their wraſtling in vayne, judging from them their reward, becauſe this law was neglected by them.

θέλων *Willing*] that is, at His pleaſure, it is fitlieſt reduced to that former: Now followeth the difficulty.

In humility and worſhip of Angels] Theſe words may have, as I conceive, a threefold accommodation: (1) They may note inſtruments wherewith thoſe falſe Apoſtles ſeduced, and the matter whereupon they grew thus cenſorious: *Let none* deprive you of your reward, or take upon him to judge you through humbleneſſe of minde. (2) The ſecond ſenſe, they may be joyned with the words following; thus: Let none at his pleaſure play the judge over you, entering into things he never ſaw, through ſhew of ſubmiſſion, and through worſhip of Angels. The third ſenſe: Theſe words may ſignifie the matter, as I have noted, in which they judged Chriſtians defective, and therefore ſeeking in vaine to GOD, thus: Paſſe not you, nor yeeld not to the ſentence of any who doe condemne you in humility, that is, as wanting humility, and in worſhip of Angels, that is, judge againſt you, as not uſing any mediation of Angels, or interceſſion to them. The firſt opinion I admit not, for theſe Reaſons.

1 As hee ſaid above, *Let none ſeduce you by Philoſophie*, ſo he would here have uſed the ſame particle rather than another.

2 I ſee not how a fained humility is fitly made a ground or pretence of uſurping judiciall authority.

3 The Greekes put little difference betwixt this word [ταπεινοφροσύνη] for the ſimple is here put for the compound

πλανηθέντες. Now [ἐν ᾧ σύστει] did note there the matter about which their censure was occupied. The second interpretation I like not neither: 1. Our common *Prosodie* dis-joyneth them, making the former part of the sentence all one *Complexum*. 2. Shewing the meanes and ground of their going into things they never saw, he telleth us, it was their being puffed up with fleshly wisedome. Wherefore with best correspondence this noteth out the matter, as ἐν ᾧ σύστει, in the former *Verse*; the matter (I say) in regard of which the false teachers condemned them, because herein they were not conformable to themselves. Now to the Doctrines.

Doct. Marke first, *That false teachers are led with a spirit of arrogancie, which maketh them usurpe judgement over others:* This was apparant in the Scribes and Pharisies, who judged of CHRIST and His doctrine as a seditious noveltie, who excommunicated all that would professe His Name: Thus the wise Gentiles judged the Gospell to be nothing but folly: This having alwayes been the practice of lewd hereticall spirits to speake evill of things they know not, *Iude v.* 10. And herein the Papists excell, who challenge to their Pope fulnesse of power to determine of truth, impose lawes, to accurse all that come against his determination in matter of religion, to translate Crowns, to open and shut Heaven, and all at their pleasure.

Object. But you will say; Doth not the true Church take upon her to condemne doctrines, which if shee doe, how can this be made an hereticall guise?

Answ. She doth, but ministerially pronouncing that condemnation which shee heareth the Scripture passe of this or that, as contrary to *Gods* truth, before her: but it is otherwise with these erroneous spirits, who out of their owne hearts, or selfe-willed pleasures doe passe sentence against that they receive not.

Let

Let them not at pleaſure beare rule over you] *This is the property of the naturall man, hee will take upon him to judge and condemne whatſoever doth not agree with him: much learning makes thee madde* (ſaid *Feſtus* to *Paul*) and doe not carnall men account thoſe that walke more conſcionably than themſelves, proud, hypocrites, ſchiſmatickes, ſeditious perſons, what not? For looke as fooles and diſtracted perſons will have a fling at every thing which doth not humour their crazed phantaſies, whence we ſay, A fooles bolt is ſoone ſhot: So here &c.

This may ſerve further to informe us touching the manner of carnall men, that it is their kinde to breake out in this manner, and therefore we muſt not be diſmayed when we ſuffer it at their hands. *Vſe.*

A ſecond thing may here be added, that the Apoſtle giveth them ſuch a caveat againe and againe, *Let none condemne you*] *Let none take upon him as a judge over you:*] for in repeating theſe, *He doth not only ſhew our duty above noted, but bewrayeth our ſoftneſſe and puſillanimity, which doth make us ſubject too much to take to heart ſuch ſiniſter judgements.* A quicke horſe need not be ſpurred, and if we were not prone to yeeld too much in this nature, hee need not againe and againe to dehort us: Even as children, though they know and conceive things aright, yet great words facing downe the contrary, and calling them children and fooles to thinke thus, doe ſo amate them, that they cannot tell what to ſay: So we through childiſh weakneſſe, the things which wee have truly learned, and quietly alone have received them into perſwaſion, when wee heare others cry them downe, condemn them as hereſie, ſchiſme, call us reprochful termes for holding them, we let it ſinke ſo with us, that wee cannot tell what wee may thinke of the matter. *Doct.*

Vse. Seeing then there is such infirmity in us, let us arme our selves against it: Shall we let the sentence of carnall men shake us in things we have learned of GOD? Why they know not these things, that they condemne them of folly, falshood, wickednesse, should confirme us in the contrary. A little childe come to any understanding so farre as to know a foole by his habit, as his motley coat, his wooden dagger, if twenty such should say any thing against that he thinketh, he would not beleeve it, but would say, these are fooles, I know them well enough: So if you doe but know naturall men of corrupt mindes by their outward fruits, never be moved what a whole worldfull of them speake, for they have no knowledge in things spiritually discerned. Beside, to give any regard to them, is to animate them in folly, and make them imagine themselves as wise.

Doct. *In humblenesse of minde*] Observe hence: *That wicked deceivers will seeme to stand for vertue, and challenge those who are truly godly, as wanting in it.*

These lewd impostours took upon them to condemne those who in conscience of their sinne knew there was no sufficient Mediator for them in heaven or earth, but *Christ* alone; they doe passe judgement against these in matter of humility, that is, they condemne them as not humble. Lying and tyranny are the Divels weapons wherewith he fighteth; now to his lying this branch belongeth of his counterfeiting, that he will turne himselfe into an Angell of light: thus it is in his children bearing his image, they will sometime goe in sheepes clothing, make semblance as if they were meeke, lowly, harmelesse; this we exemplified in the Pharisies who were gulfes of pride, and yet did gull the people with their fasting, prayers, as if they had been lowly Saints: Nay, they doe take up *Christ* and

His

His Apostles as transgressing the ordinances of antiquity, and the Commandements of God, as when *His Disciples did gather the eares of corne on the Sabbath day.* Thus the Papists doe with us, they challenge us of pride in this very point of dishonour to the Saints, because we will not make gods of them; of Presumption, we beleeve the promise of God made to all penitent ones; and therefore to us being penitent: Of all licentiousnesse in life; because we will not allow that good workes shall in strict justice merit with God: Of all intemperancie; because we allow not their lawes of superstitious fasting: Of incontinencie and irreligion, because we like not their monstrous anachorets, their orders of religion, falsly so called, their imposed vowes of chastity, which become a snare to consciences, and an occasion of all filthy uncleannesse, there is no end of repeating all of this kinde. Yea, naturall men amongst us, doe they not condemne such as walke before them in ungodlinesse, as proud and singular? Men that think none like themselves, none holy to themselves, enemies of Christian liberty, and of peace, and neighbourly agreement.

Let us not then be over credulous to Iudge all ungodly, who are challenged of it, for who then can be innocent? nor yet all good men who seeme to stand for it; and to condemne others only for the want of it; for even the Divell is an Angell of light: but let us wisely marke on what ground the sentence is passed, and whether the thing in which this or that is placed be vertuous in the kinde truly, as is by some conceived of it; as in this fact the *Colossians* are condemned as not humble, why? they gave no worship to Angels to become intercessours, as if the not doing of this did prejudice humility: Hee is a proud man, saith one, why? he is not promiscuously sociable, hee is *Vse.*

ſtill reproving ſome thing or other, he will not be content to walke as his neighbours doe, &c. Alas, as if humility lay in theſe things.

And in worſhip of Angels] Firſt in the coherence may be marked: *Vnder what pretence the adoration of Angels and ſo of Saints maketh, even under the vizard of holineſſe.* This was the old philoſophicall reaſon taken out of politike obſervation: Doe men goe forth-right to the King? Doe they not get ſome Noble-men about him to breake their matters, and procure their favourable acceſſe? And ſhall men preſume to goe upon the great GOD, and not take the helpe of Angels and Saints, to the intent they may ſpeed the better and teſtifie their ſubmiſneſſe? To which Saint *Auguſtine* was wont to anſwer, *My thoughts* (ſaith GOD) *are not yours*, &c. by the ſame pretence and under ſhew of glorifying GOD in His Saints, the Papiſts perſwade it at this day; yea, under this ſhew of humility they bring in their doctrine of doubting of our ſalvation.

Doct.

Vſe. Let us therefore be wiſe, and let us take heed that wee ſwallow not deadly doctrines baſted with ſhew of humility: Of which more in the laſt *Verſe*.

Doctr. Obſerve ſecondly, *That all religious worſhip of angels or Saints is unchriſtian*; Paſſe not you who doth give ſentence againſt you in the religious worſhip of Angels, that is, as not yeelding to the ſervice of Angels. To underſtand this, we muſt know, that the religious invocating of Angels was obtruded upon the *Coloſſians*: from whence it is doubtfull. *Theodoret* relating the Councell of *Laodicea* on this place, he ſaith, That ſuch as defended that Law, did likewiſe put upon them the invocation of Angels, as a matter full of humility; the rather becauſe the Law was given through Angels, by their miniſtery. Another gueſſe is, that this came out of the Philoſophy Schoole;

for

for the *Platoniſts* we know did worſhip Angels; yea, and ſoules departed of ſuch as had beene Worthies amongſt them, they worſhipped at the monuments of them. To which, as *Euſebius* teſtifieth, the worſhip done to Martyrs at their σήκαι, was correſpondent: Now this I take to be the truth, becauſe though the Nazarites and ſuch after heretikes might joyne this point (though it is not read of them) and inforce this reaſon for adoration of Angels; yet theſe in the Apoſtles time that ſtood for the Law, did no ſuch thing: For beſide that the ſecond Commandement of worſhipping GOD alone, was held with them; ſo that *Moſes* himſelfe was not invocated; yea, the being of them, by ſome addicted to the Law (as the Sadduces) was called into queſtion. Beſides theſe things, it is like in other Epiſtles, if they that contended for the Ceremonies had brought in this doctrine with them, it is likely that the Apoſtle would have confuted it, and encountred it as well as the other: I doubt not therefore, but it is to be reduced to the Philoſophie above named: Now this being in practice with them, they condemned the Chriſtians in it, as not uſing it in their going to GOD. The Chriſtians (as is probable) liſtened to it (ſuch was the learning of the Patrons it had) more than was meet, and were ſomewhat damped: the Apoſtle therefore doth ſtirre up their Chriſtian fortitude, exhorting them not to care what any judge againſt them in that matter, for they are in the right that yeeld not unto it; the LORD only is to be worſhipped religiouſly, and wee have no mediatour to Him but IESUS CHRIST. *Epiphan. Contr. Collyrid. Her. 79.* doth condemne all adoration of creatures.

Vſe. Which ſerveth to confute the Papiſts, they religiouſly worſhip Angels and Saints, call upon them, truſt in them. But they except, they doe not worſhip them with the

higheſt worſhip, but with an inferiour, though a religious ſervice: But (alas) did theſe hereticall ſpirits, with the *Coloſſians*, worſhip Angels with the higheſt worſhip? No, but with an inferiour, uſing them onely as interceſſours unto him whom they counted the *ſupremum numen*. Yet the Councell of *Laodicea* condemned it in them; and what did the King in *Daniel* require? to be eſteemed the higheſt GOD? No, but to have a divine worſhip more than humane, which yet *Daniel* would rather dye than yeeld unto. Religious worſhip is not capable of ſubdiviſions; as but one GOD, ſo but one religious worſhip, all other worſhip is *Charitatis* (as Saint *Auguſtine* ſaith) not *Servitutis*; ſuch as we worſhip one another with, not religious. Saint *Auguſtine* doth not diſtinguiſh religious worſhip into λατρειαν and δουλειαν, as two kindes of it, but worſhip in generall into *religious*, every degree whereof is *Latria*, and *into humane*, which he calleth *Dulia*, *Servitus corporis non animæ*, ſuch as ſubjects give their Prince, ſervants their maſters, who are over them; but according to the fleſh, therefore can have but an externall worſhip done to them.

Uſe 2. In the ſecond place, let us not religiouſly adore any Revel. 19. 10. Creatures; the moſt excellent are but *our fellow ſervants*. If any ſubjects doe looke at ſome noble perſonage about the King with honour and acclamation a little more than uſuall, though farre leſſe than that the King receiveth, is it not derogatory to the higheſt Majeſty? Even ſo we cannot enter the leaſt degree of honour above that which is civill, due to fellow Citizens with us, but ſo much as is above proveth detracted from the LORD's glory, to whom all religious worſhip entirely belongeth.

Intruding into theſe things he hath not ſeene] This hath the force of an argument: Hee that voucheth matters hee

hath

hath no knowledge in, you are not to passe for such a ones sentence: But these doe so. Obs. then: *What is the property of a false deceiver, to speake that he hath not certainely knowne:* The Apostles of *Christ*, they often interlace this as a circumstance winning credit, and testifying their fidelity, *The things wee have seene, doe wee shew unto you:* Thus Saint *Iohn* in his first Epistle *Chap.* 1. 1. So Saint *Peter*, 2 *Pet.* 1. 20. Yea, our SAVIOUR telleth them, that he spake nothing, but *what he had seene and heard from the Father:* So all the servants of GOD testifie nothing which they doe not by faith discerne in the Word of GOD. But false teachers will broach the speculation of their owne braines, tell things (as CHRIST speaketh) in their owne name, which they have not received and learned from GOD: But as thus it is generally erred of false teachers: So they then runne into this fault principally, when through curiosity, and metaphysicall speculation, they will runne into descants of their owne imagination, in nice points, not contenting themselves to be wise within those bounds which *God* hath revealed in His Word: To which vice the Popish schoole is exceedingly addicted: for what hidden point of the divine Trinity have they not determined? What things about offices, gifts, order of Angels, have they expressed, as if they had been amongst them, as they are called Seraphicall, and Angelicall. What is in Heaven or Hell, that they have not particularized, I, so farre as to set downe the smells, the dinnes, the nature of the fire; as if they had come thence locally. *Doct.*

But you will say, when may we know that a man speaketh things he hath not knowne nor seene? *Object.*

When he voucheth any thing in GOD's truth or worship, any matter of belieſe or practice without the Word *Answ.*

of GOD: for then he is, and needs muſt be in the darkneſſe of his owne naturall reaſon, which diſcerneth not things ſpiritually perceived. As theſe vouched a point of worſhip which GOD's Word had not taught: As no man knoweth what is in another Countrey, unleſſe hee goe to it, or have true information from it: So no man can tell what is in Heaven, till GOD take him thither, or ſend word hither to informe us, for here is no third.

Vſe 1. Not to let ungrounded ſubtilties dazle our eyes, ſeeing the truth is, they have no being, but in the phantaſie of thoſe who imagine them.

2. Let us be wiſe, not ſo much to looke what is ſaid by falſe teachers, as to conſider how they prove it.

3. Let us take heed of this arrogancie in *God*'s matters, and not ſpeake that we have not ſeene by faith in His Word. Not that we may not ſpeake things which wee know but weakely; but wee muſt not ſpeake any thing which in ſome meaſure wee have not warrant for from the truth of *God*; for Saint *Iohn* preached of CHRIST, when he knew Him not ſo fully as afterward he did.

Doct. *Puffed up by his fleſhly minde*] Obſ. *What is the cauſe of vouching, yea, of diving into hid things*, viz. *Pride*: Let none be high minded, let none be wiſe above that which is written. But one may aske, in what ſtandeth this Pride? *Anſw.* In leaving the direction of GOD's Word, and following the *dictamen* or ſuggeſtion of our owne reaſon: How doth he condemne himſelfe that taketh upon him, being a novice to make concluſions of an art he never entered? And what a Pride is it, for ſome ignorant ſchollar to put by the direction of his Tutor or Schoole-maſter? So for us in theſe things which are onely taught of *God*; not to reſpect the Lectures read to

us

us in His Word, or by His Vshers in whom He teacheth; for us who are borne altogether rude and ignorant of the Kingdome of heaven, that is, as ignorant of saving knowledge in heavenly matters, as any beast is in civill affaires, for us to set downe determinations beyond our element.

VERSE 19. *And not holding the head from which all the bodie by joynts and bands having nourishment ministred, and knit together, encreaseth with the encrease of* GOD.

NOw he commeth to the third Argument.

Such as hold not CHRIST the Head, you are not to stand upon their condemning of you:

These that teach you worship of Angels, hold not Him who is sufficient for all the body of His Church:

Ergo.

The verse containes two things:

1 The state of these Sect-masters, in as much as they did not hold CHRIST.

2 The description of CHRIST our Head from His efficacie in all His members: In which three things are set downe.

1 What groweth in CHRIST the Head, *viz. the whole body.*

2 How it commeth to grow, *viz.* being furnished and coupled *by joynts and ligaments* unto the Head.

3 *The growth it selfe, groweth with the encrease of* GOD.

Before

Before we enter the *verse*, obserue thus much: *That* Doctr. *looking to the Creatures for helpe and grace, doth make us fall from* CHRIST: Such as are worshippers of Angells hold not CHRIST; if (saith Saint *Paul*) *ye will be justified by your owne working,* CHRIST *will profit you nothing, He is dead in vayne*: And this is most true in the Roman Church, where amongst Saints and Angells, CHRIST can have little roome, little respect in comparison: It is with faith, and religious service so, that they cannot be lent unto any other, but they are made one with it, and are withdrawen from CHRIST: So that as a Wife yeelding her love, and conjugall benevolence to another cleaveth no longer to her husband, is one flesh no more with him: So a soule bestowing the religious adoration of it here or there, doth joyne it selfe with the thing so worshipped, and leaveth *God*.

Vse 1. This is to be marked against them that are reconcilers, that thinke, why may they not doe thus and thus, and yet cleave to CHRIST well enough? yea this doth detect the wicked judging of Papists, that will perswade us that this leadeth us unto CHRIST, to go to Saints, and that honouring them in religious manner, we honour Christ in them.

2 We must keepe onely to *God* in Christ.

Thus much from this, that these religiously worshipping Angells, held not Christ.

For understanding the *verse*: We must open some conclusions concerning the head and Naturall body.

1 The head is the supreame part in a humane body, from which commeth outward direction and inward influence of sense and motion into every member: So Christ hath both the soveraignty of outward directing, and by his powerfull influence he quickeneth and mooveth all that are his.

2 No

2 No member hath any thing from the head, which is not by joynts and ſinewes coupled to the head, and by the ſame bands and joynts furniſhed from the head: So we have nothing from CHRIST, till by faith and love, we are knit with Him and His body and by the ſame are furniſhed from Him with ſpirituall grace, and heavenly nutriment.

3 We muſt know that the ſoule from the head doth put forth a nutritive faculty, a vitall faculty which nouriſheth, and augmenteth every member, as the nature of it requireth: The firſt continueth as long as life, augmentation till wee come to that perfection of growth which nature affordeth: Being come to this, augmentation ceaſeth about thirty ſixe yeares: So the quickning ſpirit from Chriſt our head, doth by all holy meanes nouriſh every believer, and make him grow as his condition requireth and that till he come to be a perfect member of one perfect man in *Ieſus Chriſt*.

4 The laſt thing to be marked is, that a Naturall body groweth up in every part proportionably, the hand for a hand, the legge with the growth of a legge, the toe with the growth of a toe: So here all the body thus coupled, furniſhed, and wrought upon with the quickning ſpirit, groweth to that perfection in every member which Chriſt hath appointed.

The ſumme is.

" They keepe not to Chriſt, who is an allſuf-
" ficient head, by whoſe efficacy all that be-
" lieve on Him, being coupled to Him receive
" all grace needfull, and take encreaſe grow-
" ing up till they come to perfection with
" ſuch a growth which God Himſelfe cauſeth
" in them.

That

Doct. *That wee have not many but one head,* not holding the head, not Christ and Saint *Peter:* the Scripture knoweth but one head, neither was any of His Apostles a head of the Churches, for all had alike, and the chiefe authority. Now if any were a head above others, He must have the chiefe alone, no other having it with Him: thus the Pastor that succeeded *Peter* at Rome should have beene head over Saint *Iohn* the *Evangelist*, who lived long after *Peter*. But we neede no better argument then this in the Text. If CHRIST be one head, (and it is monstrous for a body to have two) then the Church hath no other: But CHRIST is the head: and for one body to have two, is monstrous: therefore the Church hath no other then Christ.

The Papists say, that a ministeriall and secondary head may be with a principall, and it is not monstrous: As there may bee a Viceroy under a King; yea they say, it maketh with the union of the Church to have a visible head, and doth no more derogate from Christs glory, in being our head, then when men are called lights, GODS, Apostles, foundations from Christ, who is called the light, GOD, the foundation, the Apostle of our profession.

For answer: First this distinction of a secondary ministeriall head, it is contradictory, for it is such an essentiall property of a head to be principall and have rule, that what is not thus, is not a head.

2 Who ever heard of any secondary head in a naturall body without deformity? now it is a naturall body with which CHRIST doth compare Himselfe in this respect.

3 That which is a ministeriall head must doe the worke of a head, but that none can doe: The worke is double,

double, internall or externall influence: regiment, or direction. Of the firſt, it is granted: for the other of regiment, the Scripture denyeth it to any but CHRIST, the Prince of Paſtors, leaving to all other a power miniſteriall onely to ſerve the Churches, as ſuperior unto them.

Againe the truth is, no direction which is dependent is the direction of a head; as the hand leading and drawing up the foote directeth it, but is not a head to it, becauſe the direction of the hand commeth from the principality of the head reported unto it. As for thoſe inſtances: Firſt a Viceroy is in a body politique; but CHRIST in calling Himſelfe a head of his body, doth draw the compariſon from a body Naturall. Againe the proportion is not kept; for to have a Viceroy under a King in ſome Province is one thing, but to have a head under a head is another: For a head is to the body as a King to the kingdome: Now to have another King in a kingdome under the Chiefe, is a thing unheard of. The union of the Church the Scripture teacheth to depend on CHRIST and His ſpirit, not on a viſible head. Yea the *Grecians* continew to this day their rent from the Church, and all for the pride of this head. Men have many names properly attributed to them, and theſe above repeated, but improperly: but the names of head and husband the Scripture and all ſound antiquity appropriate unto Chriſt: Kings may ſuffer men to be called Noble, Wiſe, Rich, but to be called Kings within His Kingdome, is not permitted: for there is nothing more derogatory from the glory of his Crowne: ſo here *&c.*

Let us then cleave to this head CHRIST IESUS, and renounce ſuch moſt lewd uſurpation as is detected in the Pope: Woe to that body which hath a third thing *Vſe.*

thruſt

thruſt in betwixt the head and it, ſo that they meete not to cloſe each to the other: So it is with the Papiſts, for betwixt Chriſt and them, the Pope hath thruſt in, ſo that their immediate conjunction with Chriſt is hindered, and his beneficiall influence intercepted. Oh how abſurd is it that any but *Chriſt* ſhould bee thought head of the *Church*! It is as if the *King* ſhould put his *Queene* under the power of a Subject, or a mans wife ſhould be made an underling to a ſervant, which never was: the Apoſtles themſelves though in their meſſage from *Chriſt*, they might command the *Church* in His Name; yet in regard of their perſons, they were under the *Churches*: as a ſervant who delivereth to his maſters ſonne Commandes from his maſter; he bringing his meſſage, doth command her, and yet his condition is inferior to her.

The whole body] For opening the true meaning: Firſt wee muſt know what is meant by the [*Whole body*] Secondly, in what regard the *Church* is ſayd [*the body.*]

To the firſt, a whole body ſometime is put abſolutely, conteyning the head under it as well as other members.

Secondly, a whole body, is put reſpectively, for that whole frame of the body which conſiſteth of all members beſide the head: and thus alwayes it is uſed in the Scripture; for the body is ſpoken of, as diſtinguiſhed by oppoſite relation, from the head: now when the body is ſpoken of as a diſtinct thing from the head, the head cannot then be comprehended under it: thus here the whole body increaſeth. *Chriſt* our head hath all fullneſſe, *Chriſt* therefore is not meant in the whole body. Againe, *Chriſt* is not head of the whole body conſiſting of Himſelfe and His members, for *Chriſt* is not His owne head,

but

but *God*. GOD *is the head of Chriſt*. This is to be marked againſt ſome Papiſts, that ſay they make not the Pope head of the whole body, but of the myſticall body which ſtandeth of men, *Chriſt* excepted, and this they thinke not abſurd. But *Chriſt* Himſelfe is not the head of the whole body in that former acception, but onely of His body myſticall, beſide Himſelfe. 1 Cor. 11. 3

Some againe thus reaſon:

He that is head of a whole body, he is head of a body having a head beſide him: for elſe (ſay they) it were not a whole body: But *Chriſt* is head of a whole body beſide Himſelfe. The firſt part is falſe, or the ſecond, if not rightly underſtood according to the diſtinction above named. *Chriſt* is head of a whole body not abſolutely called (*whole*) as comprehending a head within it; but reſpectively ſo called, becauſe it is whole, for a body diſtinguiſhed apart from the head. For the ſecond thing, a body may be ſayd the body of one two wayes.

1 In reſpect of the whole Perſon in whom it had or hath being: thus we ſay of one buryed, here lyeth ſuch an ones body, meaning the whole body that had the perſonall being of it in ſuch a man.

2 The body is ſayd to be the body of one in regard of reference it hath to the head, as a diſtinct eminent part diſtinguiſhed from it: thus we ſay, ſuch a man is dangerouſly wounded in his body, but his head is not touched: Now though we have our myſticall being from Chriſt, yet the Scripture calleth us his body for the reſpect we have to Him as our head; as being another more eminent part; who with us maketh up that whole myſticall man *Chriſt Ieſus*: And therefore Chriſt is as properly ſayd to be our head as we His body. Now though this

or.

or that body may be sayd such a persons body; yet the person cannot properly be sayd the head of such a body. These things being premised, to exclude Popish errors, and to helpe us in the true conceaving of this matter, wee will come to the doctrine.

Doct. First then we see: *That in Christ mysticall there is nothing but the head giving growth, and the body receiving growth from him:* This is to be marked: for where is the Pope found the head, giving growth? he is not his owne: men grant that he cannot infuse any grace, he hath no influence of this nature; then he is not the head in which the *Church* groweth: for the body of the *Church* growing, he will not be of the body: for he that will be the head of a body, is not of the body: To say a head is properly a head of a body, and properly a part of the same body, is a contradiction; as no subject can bee truely made a King, and yet remaine a subject; he must then bee found in that body whereof the Divell is head, for here is no roome for him.

Doct. 2 Marke hence: *That even for the whole multitude of believers there is sufficiency in Iesus Christ:* the whole body, those who lived in all times before us, have found him every thing unto them: *Abraham saw his day afarre off, and rejoyced*; what place soever they live in, his virtue reacheth them.

Vse. Alas then, what meane any to looke unto others then *Christ?* Shall not hee who hath brought all the Saints from the beginning of the world to that growth they have attained, that doth quicken every believer through the face of the earth, shall not he be sufficient for thee? It is as absurd, as if the little finger (for by fiction we will lend it reason) should thinke that soule not enough to quicken it, which notwithstanding did give to the whole frame

frame of the body beſides it. The not beholding this with the eye of faith doth make ſo many reſt unſatisfied in *Chriſt*.

3 *By joynts and bands furniſhed and knit together*] Obſer. *That before we can take ſpirituall growth from Chriſt, we muſt be knit unto Him, and furniſhed from Him.* Even as the naturall members of the body can receive no growth if they be not coupled to the head, and if it have not ſupply of nutriment, and that faculty of nouriſhing and encreaſing ſent forth into it: So if we bee not ſo knit to Chriſt, and have not his Word outwardly, and His virtue inwardly to make us grow by it, we can never take increaſe in Him. Life is in *Chriſt*, ſaith Saint *Iohn*: but when we come to have Chriſt, we have this life. Wee muſt firſt have CHRIST, get into him by faith: true it is, that there are branches in *Chriſt* which are dead and fruitleſſe, but as I ſayd before, they are not ingrafted into Chriſt by true faith, but tyed on him by the ſtring of an outward profeſſion. *Doct.* 1 Ioh. 5. 12.

Wherefore wee muſt hence bee exhorted to get into Chriſt, as ever we looke for benefit by Him. *Vſe.*

4 Marke hence: *That every true believer groweth up in Chriſt; He doth not ſtand at a ſtay, or goe backe, but groweth from faith to faith. As new borne babes deſire the ſincere milke of the Word, that yee may grow thereby. We muſt grow in grace. Let him that is righteous, bee more righteous ſtill; and he that is holy, let him be more holy ſtill. Having ſuch promiſes, let us grow up to perfect holineſſe.* 2 Cor. 7. 1. Even as in Nature, ſhe groweth from that which is leſſe perfect to that which is more perfect: So in grace, the LORD doth leade us by degrees on to perfection. What a deformity is it in Nature, when one is a dwarfe, and groweth in yeares, but not in ſtature? So here be- *Doct.* 1 Pet. 2. 2. 2 Pet. 3. 18.

fore GOD, an old Christian in yeares, but a babe in knowledge and grace.

Vse 1. Wherefore such as fall from their first love may suspect themselves, such as count it a part of commendable constancy, still to be the same, and esteeme it greene-headed new fangleneſſe to come on in things which sometime we thought not on: such as thinke men know not what they would have, when they still call on them to be more forward.

2 Hence we must exhort men to forget what is past, and strive to perfection, he is the best Christian that is ever finding some want in himselfe, and hungering and thirsting. What man would willingly have his stocke kept at one stay, not caring to grow in wealth? No, men will cast up their bookes, and see how they come on worldward: So must we never be weary of seeking more grace, and examining our selves what we profit; which might be made a third use.

Lastly, *that hee saith with the increase of* GOD] The Hebrewes call the most excellent and choyce things, *the things of* GOD; as Nineveh, *a Citty of* GOD; *Trees of* GOD; but here it noteth the Author of this increase; for as hee saith after Chapter 3.3. *Our life is hid with* CHRIST *in God*; and it is GOD in Christ that bringeth us on.

Doct. Observe hence: *Who doth make us as beginne, so grow in grace, it is* GOD. 1 *Thessalo.* 5.23. *The very God of peace sanctifie you throughout*, that is, in every part perfectly for the degree of grace: all the strength of man cannot adde one cubit to the stature of his body; how much more doth GOD's power alone give the growth of the soule? He that knew what sicknesses, and enmities the soule hath to keep it down, will the easilier grant it.

To

To teach us whither we muſt goe, when we find we grow not on, even to our GOD, *who is able to make all grace to abound toward you* ; praying Him to purge us and make us more fruitfull, and happily to leads us out of our infancy. *Vſe* 1. 2 Cor. 9. 8

2 It letteth us ſee, to whom wee muſt aſcribe our comming on, *viz.* Wholly to GOD, *who is the Author and Finiſher of our faith* : For as the ſame Sunne which firſt bringeth the light of the day, doth after increaſe it, and bring it to full ſtrength : So the ſame God that beginneth the light of grace, doth, continuing his gracious preſence, bring it to full ſtrength and perfection : It is not in mans power that which he hath, much leſſe to augment it.

3 The Papiſts hence are confuted, that put perſeverance, and growing up, in the power of our will : for ſome of them thinke, that looke as in fire, a man cannot make fire where there is none ; but give him ſome few ſparkes he can keepe them in and increaſe them ; So here: the firſt working of grace is from God after a more ſpeciall manner, but the continuance is otherwiſe.

VERSE. 20. *Wherefore if ye be dead with* CHRIST *from the rudiments of the world; why, as though living in the world, are yee subject to ordinances?*

HAving in two exhortations armed them against the condemning sentences of arrogant false Teachers, he now doth turne himselfe, and by way of communication or expostulation vehemently dehort from yeelding to bee burthened with the customary observation of these elements.

And two things are to bee marked to the end of the Chapter.

1 The dehortation.
2 The reasons.

In the dehortation which is in the end of this *verse*,

We must marke the { Manner. / Matter.

For the manner, it is layd downe by way of interrogation, which denyeth most strongly. *Why, as if yee lived in the World, are yee subject to ordinances?* that is, you are at no hand to live, that is, customarily to observe any carnall or Iewish rites.

The matter is set down indefinitely, *why are ye injoyned rites*] More distinctly, the kind of them is opened in the 21 *verse: Touch not, taste not, handle not,*]and this for the dehortation.

τὶ δογματίζεσθε.

The reasons are two fold.

Such as are dead to worldly elements, such must not live in them.

But ye are dead to these things *verse* 20. in the beginning.

The

The second kind of reason is taken from the nature of the things themselves.

1 Things that perish and come to nothing are not to be observed.

2 Such things as are after mens commandements and doctrines, are not to be followed of you.

These two reasons are expressed in the two and twentieth *verse*.

Such things finally as have only an empty show of godlinesse, but not the substance of it, they are not to be used: Such are these, *verse* twenty three.

This is the Apostles discourse, in the last *verses* of this Chapter.

For our being dead with *Christ*, you heard above, *verse* twelve, *buryed with Him in baptisme*] but marke from what we are dead in CHRIST, *from the rudiments of the world.*] Observe: *That Christ by His death hath freed us from the ceremonies of the Law of Moses.* To understand it, wee must know that the ceremonies of the Iewes were not onely taken away, as they were types foreshewing things to come; but as they were a worldly or carnall elementary kind of instruction, or as they were sensible traynings of them, to which GOD did condescend, because it was the baby age of the Church, wherein men were carnall, that is in great measure carnall, but in little measure spirituall. True it is *Gods* worship is for the substance of it spirituall, and was alwayes: but for the manner of it, it was carnall, that is, standing of sensible and fleshly observations which GOD did prescribe, not as simply delighted in them, but as accommodating himselfe to the childish condition of the Church in those times, wherein the more plentifull presence of spirituall *Doct.*

guists was not obteyned, *Christ* not being as yet manifested, and glorified. We must so conceive, that our whole old man, with his sinfull life, his vayne life in traditions of men, which were superstitious, and his naturall life in Mosaicall rites ordeyned of GOD, and injoyned him, not simply, but so farre forth, as he was carnall, living more in his senses, then in spirituall contemplation, this whole life is so crucified, that after CHRIST, it is to take no place *de jure*, in those that are His: the Apostle
2 Cor. 5. 17. doth not say without cause, *old things are gone, in Christ all things are new.*

Vse. This is to be marked; for it doth strike through all the Popish rites, in which they teach every thing by some sensible significant rite or other, as if this sensible trayning were not taken away; as if elements of this world, such as follow in the next *verse* were not removed. All the rites of the *Iewes* did not signifie CHRIST to come, but were, by stirring up a motion in the mind, to admonish them of their spirituall duties, yet these are abolished. Such therefore are to bee condemned, that would still bring the Church to be in the *A. B. C.* and to use the Festkue, from which Christ by his death hath delivered it.

As if you lived in them, doe yee receive rites?] Observe secondly: from the argument it selfe; *That true Christians must not live in that which* CHRIST *dyed to take away.* *Doct.* If yee be dead in Christ from these, why as if yee lived in the world: No, they cannot live in that which their head is dead to. *How can we that are dead to sinne live yet therein?* and therefore he saith, as if you lived in the world; for hee knew it was impossible for true believers to live unto the fashions of the world, either in regard of civill duties, or religious ordinances: the children of *God* being

set

ſet into Chriſt, have preſently wrought in them a death of their ſinfull, and ſenſuall life: It is mortally wounded at the firſt, though it liveth in us long after; yea, though the Lords children doe not often perceave it: for many a man goeth awhile with his death, and yet diſcerneth not till ſometime after that he is deepely wounded: Even as we our ſelves feele nothing leſſe when we come into the world, then that we are dead in our Father *Adam*, and yet with our nativity entereth mortality, which never reſteth till we are utterly extinct by death.

The uſe is to reproove us who live in ſinne after the faſhion of the world; we have forgotten to what we dyed in *Chriſt*. *Vſe.*

As if yee lived in the world] Obſerve hence: *That Gods children live out of the world, while they are in it*: this maketh CHRIST ſay, *they are not of the world*; for though they are in it for place, yet their affection and *converſation is in heaven*: and hence it is, that the Church is called by the name of heaven, in ſome propheticall Scriptures, and this is here taught, while he ſaith, *as if yee lived in the world*] inſinuating that it could not be that they lived in the world, for they are called out of the world to a heavenly hope, and to bee of another body; even of that Corporation where of CHRIST is the head: So that as a Townſman in the Vniverſity, if he be taken to be a Scholars ſervant, though he live in the towne, he is no longer of it, as who is gone from them, and belongeth to another body: So it is here. *Doct.* Phil 3. 20.

Wherefore Conforme not your ſelves to the faſhions of the world; you are pilgrims, ſorreyners, ſojourners at the moſt, here is not the place of your aboad. And how farre they are from knowing CHRIST, and the power of His death, whoſe life is altogether carnall, *Vſe.*

whose converſation doth not ſo much as ſmell of Heaven, may hence be convinced to them.

VERSE 21. *Touch not, taſte not, handle not.*

Now he commeth to lay downe more diſtinctly theſe rites enjoyned them from Phariſaicall ſeducers, and he doth unfold it by a mimeticall expreſſing the charge that theſe falſe teachers gave; *Touch not, taſte not, handle not*] O take heed, you know all the old people were tyed from the eating, and touching of many things, as upon the touch whereof they were uncleane; *God* out of His moſt wiſe pleaſure annexing a legall uncleanneſſe unto them, as the touching of a dead body, of a garment ſpotted with leproſie, of one troubled with a bloudy iſſue, *&c.* Now the Divell that ſoweth tares did by ſome phariſaicall ſpirits, which ſo received *Chriſt* that they would ſtill hold the Law, he did ſet on foot by theſe amongſt the Gentiles, that unleſſe they kept the Law they could not be ſaved; this occaſioned the firſt Councell about ſome eighteene yeares after CHRIST'S death, and within ſome yeares after this occaſioned the Apoſtle to write that Epiſtle to the *Galathians*, the ſame kinde of men began to vent the ſame wares amongſt the *Coloſſians*, and gave them theſe caveats, *Touch not, taſte not, handle not.*

Doct. 1 Obſerve from this practice of theirs: *How exact and preciſe men are in their outward obſervancies, who know not the power of godlineſſe.* It is the Property of all phariſaicall ſpirits, that care not for the great things of the Law, and the true ſpirituall obedience of it, they will tithe mint and cummine preciſely, waſh hands and cups, their hearts being all foule and full of luſts. For looke as idle bodies

which

which will not follow due labour, they will go with their tales, as a Pedler with his packe, from one to another; yea, their fingers shall goe, and their feet shall speake, they will occupie themselves busily in that which is superfluous: So here, when men will not exercise themselves in the power of godlinesse, it is strange how they will abound in *&c.* This may be seene in the Church of *Rome*, who not knowing the powerfull ordinances of *God*, have turned all into such dumbe shewes, as are the Masse, their Precessions, *&c.* as full of superfluous observations, as emptie of substance.

To teach us how to know these spirits; he that stands precisely on every little trifle, is at least halfe a Pharisie. *Vse* 1.

Wee must take occasion by them to be precise in the least points of spirituall obedience, and not to stand so nicely on externall rites and empty shadowes: those that doe diligently looke to themselves this way, have no leasure and lesse affection to follow such bawbles; Even as a man seriously occupied, hath no fancie to dally and sport as others will, who have little to doe; So here: Who more in heavenly labour than Saint *Paul? Hee laboured through the grace of* GOD *in Him more abundantly than they all*; who more despised those kinde of Iewish legall rites, who cryeth them downe as beggarly things which profit nothing?

2 Marke in this their enforcing these things, *What a hard thing it is to forgoe such old rites to which we are accustomed*; these had beene brought up in them, and had seene no other, and loe they will not part with them, no not when GOD will have them cease, and CHRIST nailes them to the crosse: Nay, they are more fond on them than before: for such is the malice of our wils, that when GOD will not, then commonly we will: like those Israelites, *Doctr.*

raelites, when they ſhould have gone up to bid battell to the Canaanites, diſcouraged with the Spies, they murmured and refuſed; when GOD would have them go backe into the wilderneſſe, and not goe on againſt them, then they would have no nay, to battell they would, to die for it. Beſides, as in other things man taketh on like a god; ſo in affecting a kinde of immutability, which maketh him hee will not be beaten off that whereunto he hath beene accuſtomed: thus it is in opinion likewiſe that one is bred up in, is often maintained too too ſtiffely: the firſt things make the deepeſt impreſſions. Let a falſe tale get the ſtart, and come the firſt to us, truth ſpoken in the ſecond place is leſſe beleeved.

Vſe. Wherefore let us take heed, and not thinke, therefore things muſt ſtand, becauſe they have beene ſo ſince our knowledge, and long before, but let us ſee how all cuſtomes agree with GOD's Word and will, and ſo accordingly be affected to them. If this had beene a good reaſon: Theſe Moſaicall rites have ever beene obſerved ſince we can remember any thing, yea, by all our anceſtours; theſe Phariſies had then beene in the right: but bring the Scripture to them, rather than reforme their order to it; yea, impute defect to the firſt conſtitution, rather than condemne their owne aberration.

VERSE

VERSE 22. *(Which all are to periſh with the uſing) after the commandements and doctrines of men:*

THe firſt reaſon from the nature of the things: Such things as vaniſh and come to nothing, being of no uſe unto godlineſſe: ſuch you are not to uſe:

But theſe elementary ones are thus:

Ergo.

That which CHRIST ſaid of meats, they defile not a man, for they goe into the ſtomack, and ſo are carried into the draught, ſo paſſing away: Correſpondently to that Saint *Paul* ſeemeth to ſay; *Theſe things periſh in the uſing of them.*

Obſerve then firſt; *That theſe bodily obſervations profit nothing.* Which muſt not be ſo taken, as if due faſting, and ſober uſe of the creatures, were of no uſe to godlineſſe; but to doe thoſe things, not as uſing them in holy wiſedome to ſome end, but as reſting in the things themſelves once performed, as which for themſelves pleaſe GOD, or to uſe outward rites to ſuch ends which GOD hath not ſanctified them unto, all ſuch cuſtomes have no profit to godlineſſe; either to uſe meanes unto godlineſſe, as if they were a part of godlineſſe themſelves, or to uſe ſuch meanes which are not ſanctified of *God* to any ſuch perſon, is bodily exerciſe, utterly unprofitable. *Doct.* 1 Tim. 4. 8.

Let us then learne to ſee the Popiſh religion what it is, their ſprinkling aſhes on their heads, as on Aſhwedneſday, their carrying Palme branches, Proceſſions, their difference of meats: for though faſting is a meane, yet choice of ſome meats before other; yea, of milke, of wine, junkets, this is no meane of mortification: their ſinging of Maſſe, *Vſe.*

Maſſe, Pilgrimages, Incenſe, &c. all theſe are bodily things of no profit.

a Let us learne hence, leſſe to ſtand on outward obſervances, and more to affect the power of godlineſſe, which is profitable for every thing.

Doct. *And doctrines of men*] Obſerve, *That wee are not to give credence to any thing which is taught without warrant of Gods Word:* This is gathered out of the Context; Why are you enjoyned ſuch things as are after mens doctrines? though the manner of our teaching be humane, that is ſuch as is ſubject to errour; yet the matter we teach muſt be out of *God*'s Word, or it is not to be received: yet this is to be underſtood ſo, that we muſt not exclude whatſoever is not in the Word of *God* from finding any manner of beliefe: for though no humane doctrines muſt come into our Creed, that is our divine faith which reſpecteth *God*'s revelation onely; yet we may have an humane perſwaſion, and opinion of many things which we finde not in the Word expreſſed: this Saint *Paul* teacheth, when he teacheth us to anathematize or accurſe what is taught beſides the Goſpell.

This ſerveth to confute the Papiſts, whoſe doctrine hath a whole Creed, as it were, of unwritten verities, by ſome of themſelves no leſſe is confeſſed; as *Peter à Soto*, acknowledging all for Apoſtolicall traditions, whoſe authors cannot be found, reckoneth theſe for examples, the Maſſe, Chryſme, calling on Saints, Prayer for the dead, the Biſhop of Romes Primacie, the conſecrating of the water in Baptiſme, Confirmation, the Sacraments of Orders, Matrimony, Penance, Extreme Vnction, Merits, Satisfactions; Auricular Confeſſion; ſet Faſts, worſhipping Images; beſides ſome above named, the Churches Precepts, with the Communion in one kinde,

Conſecration

Conſecration of oyle in Baptiſme, adoration of Bread, or Hoaſt, Private Maſſe, Purgatory, Indulgences: *Peraſius* addeth, *Par.* 3. Prieſts ſingle life: but theſe mint-maſters of doctrines ſhall one day beare their judgement.

It muſt teach us to be wiſe Bereans, to examine by the written Word what is taught, to account that with *Ierome* vaine garrulity, which is taught as matter of faith without the Scriptures authority. 2

VERSE 23. *Which things have indeed a ſhew of wiſedome, in will worſhip, and humility, and neglecting of the body, not in any honour to the ſatisfying of the fleſh.*

NOw followeth the third Argument:

Such things as have but an empty ſhew, wanting ſubſtance; you muſt not ſtand upon:

But theſe are ſuch: this is laid downe *Verſe* 23. wherein is expreſſed:

1 The appearance and ſemblance of Vertue.

2 The Cenſure of the HOLY GHOST, in the firſt part of the *Verſe*.

We muſt marke: 1 The ſhew it ſelfe, *Which have a ſhew of wiſdome.*]

2 The things which make this ſhew: *Will worſhip* or religious devotion. 2. *Humility*: fained lowlineſſe of minde. 3. *Neglect of the body*; which the moſt led by ſenſuality, have onely in admiration.

The

The Cenſure of the HOLY GHOST likewiſe hath two things:

1 The ſentence paſſed of them, they are of no worth.

2 The reaſon; becauſe they are occupied about ſuch things *wherewith the fleſh is filled.*

Though this may be read otherwiſe as tending to deſcribe the laſt thing named in not ſparing the body; thus: *Which things have a ſhew of wiſdome*]in not ſparing the body, as not having in any account things belonging to the filling of the fleſh, that is, meats and drinkes wherewith the body is repleniſhed, as if [ἃ ἴσχυσα] were borrowed from the beginning of the *Verſe*, and thus underſtood.

The *Verſe* is not a compound ſentence ſtanding of parts, one oppoſite to the other, but a ſimple ſentence, thus to be reſolved, as containing:

1 The ſhew of wiſdome:

2 The things which make this ſhew which are three, as is aboveſaid: the latter of not ſparing the body; firſt being propounded, then expounded by the cauſe of it, *viz.* a proud contempt of thoſe things wherewith it is cheriſhed: And thus the *Verſe* layeth downe both a third reaſon, and an anſwer to an objection: the reaſon is above expreſſed; the prevention may be thus conceived: I, but how commeth it to paſſe, that theſe things are every where almoſt received with applauſe? *Anſw.* They have indeed a ſhew of wiſdome, ſo it is no wonder if many be beguiled and bewitched with them: And this as it agreeth with the tranſlation, ſo it ſeemeth to me the moſt warrantable ſenſe; for the things which are ſaid to have a ſhew of wiſdome, are not onely precepts of difference in meats,

meats, but of worſhipping Angels; for *Verſe* 18. this was it which pretended humility, refraining meats was a point of perfection, in which they gloried above others as prophane; not grounded in confeſſion of their unworthineſſe, but in the prophane pollution of the creature refrained. Now the end of the *Verſe* cannot be a cenſure of theſe things by the HOLY GHOST, becauſe this is a ſpirituall will worſhip, yeelding no repletion to the body. Againe, this reaſon ſeemeth to be intimated in the *Verſe* before, *they periſh with their uſe:* for what is this? *They goe into the mouth, thence to the ſtomack, and ſo are caſt into the draught.* To come unto the Doctrines:

1 *We ſee, that vice and errour may have a ſhew of truth and vertue:* Even as an harlot can wipe her mouth, and looke as demurely as a grave matrone, with a face more ſober than many an honeſter woman: So falſhood and vice will put on an appearance, as if they were true and vertuous; yea, will ſeeme more true than truth it ſelfe: take this example of Iewiſh rites, was it not (to have examined it by fleſh and bloud) more likely that they ſhould ſtand ſtill in force, than be abrogated, ſeeing *God* Himſelfe had given them, *Moſes* the Man of GOD delivered them, ſeeing *God* did ſo miraculouſly teſtifie to them by His anſwering by *Vrim* and *Thummim*, ſeeing all ages had obſerved them: So to carnall reaſon doth it not ſeeme more probable, that to honour with ſumptuous and ſtately Temples, more glorious than Kings have in that kinde, to beautifie the worſhip of *God* with pompous ſolemnities (as all is in the Church of *Rome*) is more pleaſing to Nature, than to performe all in naked ſimplicity, without any thing to the eye glorious? For even as men give poyſon in wine, that it drunke *Doct.*

drunke downe in ſuch liquor may kill more forcibly: So the Divell doth in ſhewes of vertue and probabilities of truth, conveigh his errours, that they may be taken more eaſily and affect us more deepely.

Vſe. To admoniſh us that we be wary that no falſe vizards beguile us: wee would be loath to take a counterfeit peece of money for that which is right: Let us be wiſe here, and not judge after the eye, and externall appearance; all is not gold that gliſters: yea, we muſt the rather arme our ſelves againſt this, becauſe we live in the laſt dayes, wherein the outward figure and ſhow of godlineſſe is in many, the power in few.

Doctr. *In will worſhip*] Obſerve hence: *That will worſhip hath a plauſible ſhew of wiſdome.* In civill things to be able, when a thing is begun, to adde to it, and perfect it more and more, argueth a wiſe man: So here in the matter of GOD, to take up theſe Iewiſh ſolemnities, which may further adorne and ſet it forth as glorious to the eye, ſeemeth an invention of great underſtanding: Thus the Phariſies waſhed pots, hands, would pray at corners of ſtreets, *&c.* and who were thought wiſe, learned, holy, in compariſon of them? But this ſeemeth ſo only, for it is the higheſt folly: what greater folly, than to charge GOD with folly? But he will preſume to adde to His ordinances, doth ſay that *God* was not wiſe enough to frame the thing ſo perfectly as at the firſt it might, and by his fact ſpeaketh as much as if hee were able to mend GOD's inſtitutions: So though it ſeeme devotion; yet it is nothing but toying ſuperſtition to put upon GOD worſhip he requireth not. GOD infinite in wiſdome is able to preſcribe all things which are pleaſing to Him, and Hee loveth obedience better than ſacrifice; that whoſoever goeth before Him doing things

things commanded, that so hee may please Him, doth hereby most heavily provoke Him: Thus the Pharisies washing hands with a religious reference, *In vaine* (saith CHRIST) *you worship mee; who hath required these things at your hands?* He that stayed the Arke ready to fall, being a person not of that Tribe which was by *God's* institution to serve in such things, how did *God's* anger breake out against him? the bare and empty shew of wisedome and devotion are shrewd bates to beguile.

In humility of minde] Obs. *That lowlinesse of minde argueth wisdome*; It is thus gathered, these by a counterfeit humility made a shew of wisdome: now the shadow of it could not make a shew of wisdome, if the substance of it were not a token of wisdome; yea, wisdome it selfe: This property Saint *Iames* ascribes to wisdome, it hath lowlinesse accompanying her inseparably; shee *is gentle, easie to be entreated.* For the wiser every man is, the more he knoweth his wants and miseries, which begetteth a lowly minde; and when we will set a phraze on Pride, wee say, there goeth a proud foole, noting thus much, that Pride is a certaine proofe of folly: by law of contraries then this is proved which we gather. *Doct.*

The Vse of it is to confute such as doe thinke it folly and baseneſse of mind, not to put themselves forth, and crow downe others: As it must make us the more to love submission, seeing seducers themselves are glad to counterfeit it, that they may be reputed wise. *Vse.*

2 Marke hence, *What is a thing false teachers will make a shew of, even humility*: This is the sheeps fell in which they have wrapped themselves, to the end they might seeme to the sheepe more lovely, and so make them a prey more securely: thus the Pharisies did in shew give *Doct.*

ſuch honour to their fore-fathers, as if they had beene made of ſubmiſſion, ſuch praying, faſting, &c. when they cared not for GOD's Commandements, when they deſpiſed poore humble ones in compariſon of themſelves: Thus the Papiſts charge us with Pride, as if wee contemned Antiquity, themſelves profeſſing I know not what dependencie upon their Conſent, as *Arrius*, *Eunomius*, and *Dioſcorus* did before them. *Ego dogma ab electis ſecundum fidem Sanctis rectigradis Dei diſcipulis accepi. Ego* (ſaith *Eunomius*) *non multorum incertas opiniones, ſed ſanctorum in omnibus doctrinam tueor. Ego Dioſcorus habeo teſtimonia ſanctorum Patrum, Athanaſii, Gregorii, Cyrilli, in multis locis.* The Pope he pretended himſelfe *Servus ſervorum*; But as *Aven. lib. 7. Servus ſervorum eſt dominus dominorum.* So what is more humble to ſhew than a Monk and a Frier, the embleme of holineſſe (to ſee to) in their habit, manner of life; but they are ſinkes of ſpirituall pride, for they thinke none holy to them, thinke they merit heaven it ſelfe by their fond hypocriſie.

Vſe. To teach us that we doe not let our ſelves be enſnared with the hypocriticall ſhew of this vertue. Looke at the end they have in theſe things: See if their courſe otherwiſe agree with the lowlineſſe they pretend; trie it well before you truſt it.

And in not ſparing the body] Obſ. 1. That he ſaith, *Doct.* there is a ſhew of wiſdome in this: *That to keepe the body in ſubjection is a thing which argueth wiſdome.* This counterfeit mortification of theirs could not make ſhew of wiſdome, if it were not a wiſe part to doe it in truth; which indeed it is. To eſcape the flattering of ſome enticing concubine or wife, ſo as not to be much ſwayed with it, is great wiſdome: So the body, which is ſince

ſinne

sinne rather a concubine, than a wife, not to listen to it, but keepe it downe, is a point of great understanding; this was heavenly wisedome in Saint *Paul*, that he did make his body a servant, and did buffet it downe, to keep it in subjection; Not to be overcome of foolish pity, but to chasten a childe, and keepe him under, argueth a wise man; how much more not to dote in love of our owne flesh, but to use it with wholesome severity?

Which may confute such Epicures as doe even count it wisdome, to franke up themselves with all delight, to satisfie their senses with all inordinate desire; as if happinesse stood in fatting up the body: It is folly to feed a horse that will when pricked with provender, cast his master: So here. *Vse.*

Againe, this must teach us the rather to keepe our bodies in due subjection, because it shall make us justly reputed wise: foolish ones may esteeme one a squeamish companion, a foole to let passe a present pleasure; but wisdome shall be justified of her children, and in whom this appeareth, young or old, they shall be commended for it as prudent. 2

Obs. Againe, *What often false teachers labour to make shew of*, viz. *of mortification of the flesh*. We reade of *Baals* Priests how they did lance and cut themselves, shewing great barbarousnesse towards their bodies: So wee see amongst superstitious Anachorets this practice of using themselves most severely, and secluding themselves from all bodily comforts; yea, from the society of men. The like is now amongst the Papists, there being at *Antwerp* such an one who is kept caged up; such was that *Alberick* the Monke, of whom we reade, he would whippe himselfe till bloud followed, ate nothing but barley bread, dranke water, goe in haire-cloth, bare- *Doctr.*

footed; and there are ſome at this day, who will not ſticke to ſerve themſelves in this kinde. But there is a ſecond branch of this inclemencie, which ſtandeth not in doing that which is injurious, but in with-holding that which is convenient for the body, and this is chiefly here noted: when men by too much abſtinence macerate themſelves, and while they ſpare the fleſh of beaſts, devoure their owne fleſh moſt inhumanely: As the woman ſaid to *Baldwin*, ſometime Archbiſhop of *Canterbury* with us: for when it was reported that from what time he was made a Monke, hee had never eaten fleſh, a woman asked him whether it was true? to whom he affirmed, it was ſo: this woman replying, that it was not ſo; for he had eaten his owne fleſh up, there ſcarce being left the bones of him, *Rau. lib. 7. cap. 24.* And many doe ſtill place great religion in this letter, counting it mortification, and an excellent point of perfection: the truth is; the body muſt be uſed with mediocrity: we muſt not wound it, as it is a friend; becauſe we muſt not pamper it ſo as to make it an enemie: *Stulti dum vitant vitia, in contraria currunt.*

Vſe. Let us not then be beguiled with ſuch auſterities, as if they were perfection; whereas CHRIST Himſelfe lived a ſociable life, Hee did eat and drinke, that they ſaid He was a bibber of wine, He ſlept, and tooke a pillow under His head; yea, He did eat, not ſitting on the ground, but leaning on beds, which were then in uſe for ſuch purpoſe. The *Manichees* would goe up to the top of high mountains and caſt themſelves down headlong, and that they counted the mortification of the body. The like mortification it is which ſubſtracteth things behovefull from the body, or uſeth it barbarouſly.

Neither

Neither have they it in any estimation to satisfie the flesh.] Observe from this explication: *That seducing spirits will make shew of great abstinence*; will refraine meates and drinkes which others use gladly, and nature after some sort craveth, thus these did here; they would not touch many things, nor tast them which others much affected. There have beene some Papists so abstinent, that being Bishops it is reported of them, that they did never eate bread to satiety in all their time of being Bishops. For this they count mortification, wholly to refrayne this or that kind of meate: But we must distinguish true mortification from selfe affected superstition. True mortification is either active or passive. *Theod. hist. lib. 7. cap. 13. in vita Othonis Bambergensis, cap. 23.*

Passive is the obedient receiving of such things from Gods hand, which he layeth on us for the mortifying of us; *humble your selves under the mighty hand of God.*

Active mortification is a spirituall endeavour of subduing the lusts dwelling in us, that GOD may be glorified, and wee more at liberty to serve Him: *If by the spirit ye mortifie the flesh, you shall live.* Rom. 8. 13

Now this endeavour hath belonging to it many exercises:

1 Repentance, a mournefull spirit under the remnants of sinne; for while the heart truely grieveth, sinne lyeth a bleeding; therefore it is said, *the sacrifice of God is a broken spirit. Psal. 51.*

2 In presenting our selves with the lawes of lust we feele dwelling in us, to CHRIST our High Priest, and praying Him to offer us a burnt offering to GOD His Father.

3 In holding the perswasion of faith, that Christ who is made of God our sanctifier, will kill in us, will

dissolve this life of Sathan which is in us, for Christ bruiseth his head, that is, killeth that old serpent, when He killeth this life of sinne, which entered through him, and is after a sort the Divell living in men: For as there is the life of God in the Saints; So on the contrary there may be sayd the Divells life in the unregenerate: these are principall meanes.

Now there are other assistant meanes: as

1 Not to serve our lustings when they are inordinate: thus *David* did in that water which hee had desired impotently; thus Saint *Paul* did buffet, and keep his appetite as a slave in subjection, and at the command of his sanctified reason.

2 Wee must sometime refraine lawfull things, that we may not be under the power of them, but have them under us; *All things are lawfull to me, but I will not bee brought under the power of any thing*; and these exercises are through the whole life, as occasion serveth, and the conscience warneth us.

3 Wee must bee diligent in some good calling; for this is a great helpe of mortifying the flesh, the Lord having layd them upon us for the humbling of us.

Vse. Let us then take heede of superstitious witcheries, which not knowing mortification, turne all the practice of it into a Philosophicall austerity.

Hypocrites may abound in these outward pennances in which they place their mortification; yea Philosophers: *Plato*, when he thirsted, would draw water at a well, and powre it downe before his owne eyes, not tasting. *Socrates*, *Pomponius* and others: though the truth is, these *non Curios simulant, sed Bacchanalia vivunt*, they (like the *Manuthees*) dissemble: It is read of them, they would drinke no wine, but they doubted not to

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eate grapes. *Aug. lib. 2. de Manichæorum moribus. cap. 16. Contra Faustum. cap.* 31. their fasts are so pleasant now, that they may say with the little boy, *Mother when shall we fast againe?* they absteyne from Egges and Cheese, but eate dainty fruites, and quaffe in wine liberally: yet if they should truely doe their taske, they goe no further then heathens may, who never received the spirit of God, and therefore never knew true mortification.

But how may wee discerne a difference betwixt heathens and Christians, and Papists; when the one fasteth, and refrayneth some things, and the other doe the same? *Quest.*

There is great difference in the antecedents, and manner of doing it, and effect. A Papist and naturall man conceiveth of lustings, as rebelling to reason, and hindering morall vertue, and the free contemplation of mind, not as sins, but a thing indifferent, capable of vertue or vice, as obeyed or otherwise: thus the Papists also after a manner. But Gods children resist them as sinfull inclinations and whoorish lustings, which hinder them in loving their God, yea are enmity to him, and fight against their soules. They differ also in the ends which moove the one and the other to refraine: Naturall men, they doe it, to vaunt themselves of more perfection then others have attayned, to purchase themselves a naturall liberty of mind in such considerations as by Nature it reacheth: Sometime for politique respects, because hee is not counted fit for government who is subject to sensuall passion. The Papist he doth it as a part of perfection, as a thing in it selfe pleasing *God*, as a point of merit with *God*: But a good Christian hee doth refraine for the kingdome of heaven: *Answ.*

how?

how? not to deserve it by such course, but that by this course done in faith, he may subdue his lusts, and kill them, for it is their death not to be obeyed, and that hee may have more freedome in *Gods* service.

For the manner of doing it, the one doth it out of Nature sometime; for as Christ saith of *Eunuchs*, *some are by nature so*; the same may be said of abstinence: Some by Nature are averse from that liberty in dyet which others affect: But all besides true Christians doe it out of their owne strength: whereas a true believer, he doth it by the spirit of GOD, bewayling his weakenesse, seeking to Christ for his strength to crucify these things to him, and him to them.

2 A Christian doth not absteyne for the thing simply prophaning that, but from lust simply, that he resisteth the thing so farre forth as his lust taketh occasion by that which is in it selfe good. Now unbelievers looke not to inward lusts so much, nor cry not downe them, as they vilifie the things themselves desired.

Hence is a third difference: the faithfull doe not make a set exercise, upon stinted times onely to refraine or totally at once renounce the touching them; but daily as they feele themselves tempted, they resist, eating with thankesgiving, when they feele themselves not indangered by them.

Lastly, they so refraine, that they know their refraining it selfe doth not commend them to GOD (for if not eating and drinking were in it selfe more holy than eating and drinking; *Iohn Baptist* should have been more holy than CHRIST) but as through the working of GOD's *Spirit*, it is to them, being weake, a meane of their more firme cleaving to GOD. Now all other extoll

extoll the thing it ſelfe, and reſt in it as a matter of great perfection.

In the effect following they may be diſtinguiſhed: for the one have by their exerciſe greater confirmation of an externall morall habit; the other true ſanctification, *viz.* death of ſinne, and life of grace promoted in them.

To teach us that we bee not beguiled, nor yet have theſe externall exerciſes in admiration, which ſuch as know not the power of godlineſſe abound in often: yea, we muſt be wiſe to diſtinguiſh things that differ; for the Divell in his will play the Ape, and imitate what GOD doth worke ſoundly in the hearts of His choſen. *Vſe* 1.

This muſt provoke us to fight in right order againſt ſenſuall luſts: Shall naturall men and others led in error be thus abſtinent, and in their faſhion ſubdue their ſenſuall appetites; and ſhall wee who have CHRIST with us our ſanctifier, lye downe as conquered of them? *Plato* ſuperſtitious; Popiſh wretches will condemne many Chriſtians, who feed their hearts in whatſoever they deſire. And ſo much for theſe words. *Vſe* 2.

Now if you take the end of it, ſounding to the firſt ſenſe: Obſ. 1. *That exerciſes much regarded with men, are of no eſteeme with* GOD: *Circumciſion, nor uncircumciſion are nothing*, much leſſe meat, eating or not eating, commend not to GOD, but a new creature: many things great and glorious in the eyes of man are abominable before GOD: which if the Papiſts conſidered, they would not extol the rules of their Monkiſh orders, the life of Anachorets, nor yet cry downe with ſuch baſe termes thoſe that uſe their liberty in CHRIST, as CHRIST and *Abraham*, the Father of the faithfull have given them example. *Doct.*

2 From the reason why they are in no price with GOD, because they are occupied about the body; *the filling of it*; Observe therefore in generall, that *Bodily externall things are not of worth with* GOD: *He is a Spirit; worship in spirit and truth*, is His delight: for a Synecdoche must here be marked, one kinde put for the generall, seeing there is the same disproportion in them to God, the same in one that is in another: even as in Nature, like joyeth that which is like it: So here, GOD being a Spirit doth delight in that which is spirituall, like Himselfe: And as to a creature which liveth a pure sensible life, reasonable delights are as nothing to it, tell a horse a story never so pleasant, it affects him not: So to a pure spirituall nature, sensible matters give no contentment. In which the Papists had need to consider, who follow GOD too too much with sensible things, and think they take Him, because they affect us.

Doct.

FINIS.

LECTVRES PREACHED VPON THESE TEXTS OF *SCRIPTVRE.*

By Mr. Paul Bayne.

Esay Chap. 5. v. 12.
Psal. 50. v. 21, 22, 23.
1 *Pet.* Chap. 1. v. 17.
Psal. 119. v. 1.--to v. 32.
Luke Chap. 13. v. 24.
1 *Pet.* Chap. 4. v. 18.
2 *Cor.* Chap. 7. v. 1.
Luke Chap. 2. v. 14.
Philip. Chap. 2. v. 12, 13.
Hebr. Chap. 3. v. 13.
1 *Tim.* Chap. 2. v. 2.
2 *Tim.* Chap. 1. v. 9.
2 *Tim.* Chap. 1. v. 12, 13, 15, 16.